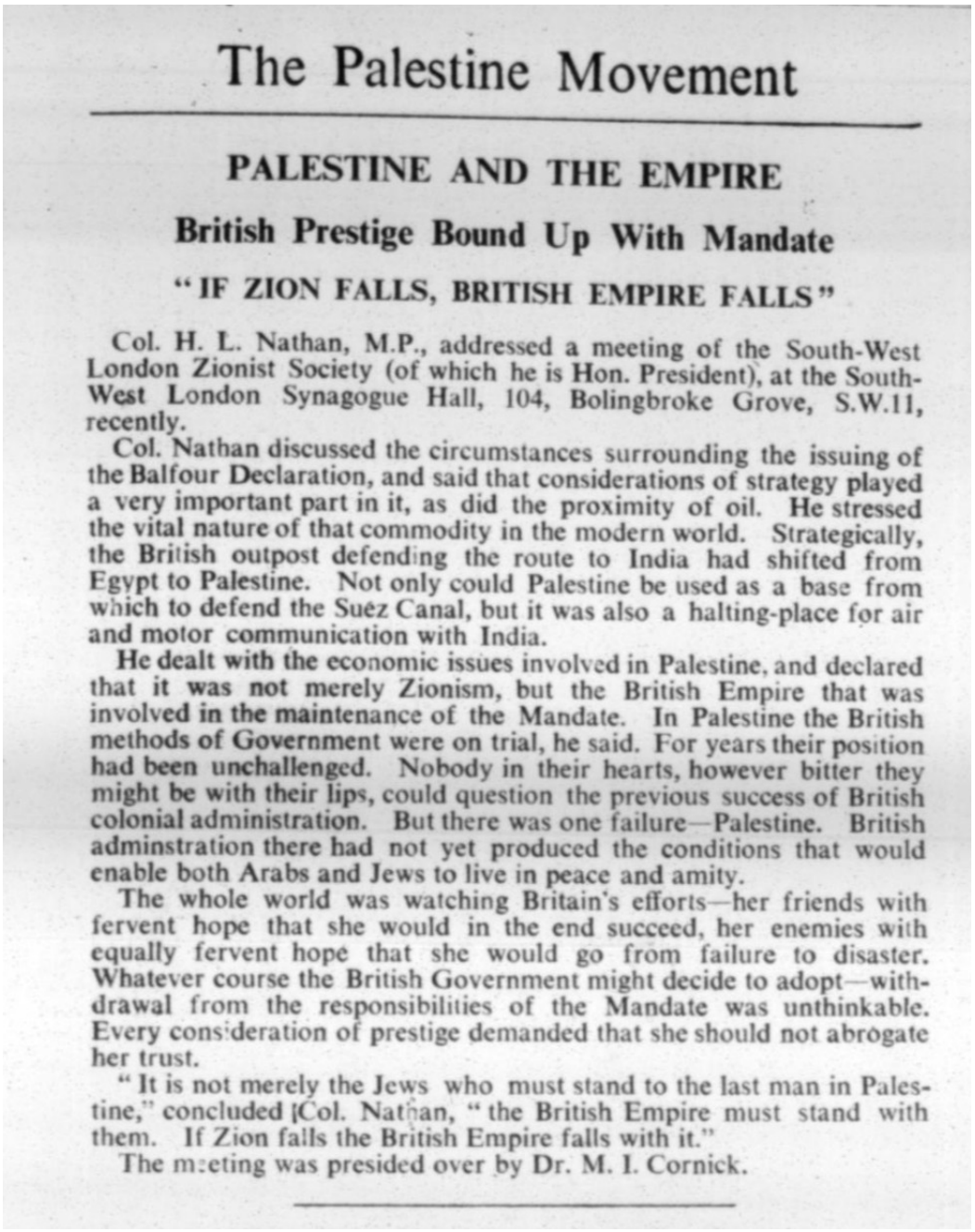
Dr. Peter Aldag

How Jewry Turned England into a Plutocratic State



The Palestine Movement

PALESTINE AND THE EMPIRE

British Prestige Bound Up With Mandate

"IF ZION FALLS, BRITISH EMPIRE FALLS"

Col. H. L. Nathan, M.P., addressed a meeting of the South-West London Zionist Society (of which he is Hon. President), at the South-West London Synagogue Hall, 104, Bolingbroke Grove, S.W.11, recently.

Col. Nathan discussed the circumstances surrounding the issuing of the Balfour Declaration, and said that considerations of strategy played a very important part in it, as did the proximity of oil. He stressed the vital nature of that commodity in the modern world. Strategically, the British outpost defending the route to India had shifted from Egypt to Palestine. Not only could Palestine be used as a base from which to defend the Suez Canal, but it was also a halting-place for air and motor communication with India.

He dealt with the economic issues involved in Palestine, and declared that it was not merely Zionism, but the British Empire that was involved in the maintenance of the Mandate. In Palestine the British methods of Government were on trial, he said. For years their position had been unchallenged. Nobody in their hearts, however bitter they might be with their lips, could question the previous success of British colonial administration. But there was one failure—Palestine. British adminstration there had not yet produced the conditions that would enable both Arabs and Jews to live in peace and amity.

The whole world was watching Britain's efforts—her friends with fervent hope that she would in the end succeed, her enemies with equally fervent hope that she would go from failure to disaster. Whatever course the British Government might decide to adopt—withdrawal from the responsibilities of the Mandate was unthinkable. Every consideration of prestige demanded that she should not abrogate her trust.

"It is not merely the Jews who must stand to the last man in Palestine," concluded Col. Nathan, "the British Empire must stand with them. If Zion falls the British Empire falls with it."

The meeting was presided over by Dr. M. I. Cornick.

Transcriber's Preface

This transcription of *How Jewry Turned England into a Plutocratic State* is based on a photocopy of an article in the 12 June 1940 English-language edition of the German periodical *World-Service* (*Welt-Dienst*), which was published monthly in ten languages. It is not based on Aldag's German-language version of the same text, which was published separately as a pamphlet in Germany, and which today is incredibly rare. The article photocopy was distributed by the American nationalist group Sons of Liberty, of Metairie, Louisiana, sometime between 2007 and 2015, the year 2007 being the year in which an unknown blogger posted the full transcript of the same article, minus the footnotes, this transcript proving useful for the Sons of Liberty to reconstitute their missing page in their copy,* although no attempt was made to reconstitute the missing footnotes. This Sons of Liberty copy then circulated as a PDF online. It caught the eye of conspiracy researcher Michael Collins Piper, who discussed it in one of his last radio appearances before his untimely death in 2015, and who was clearly impressed by the article's contents.**

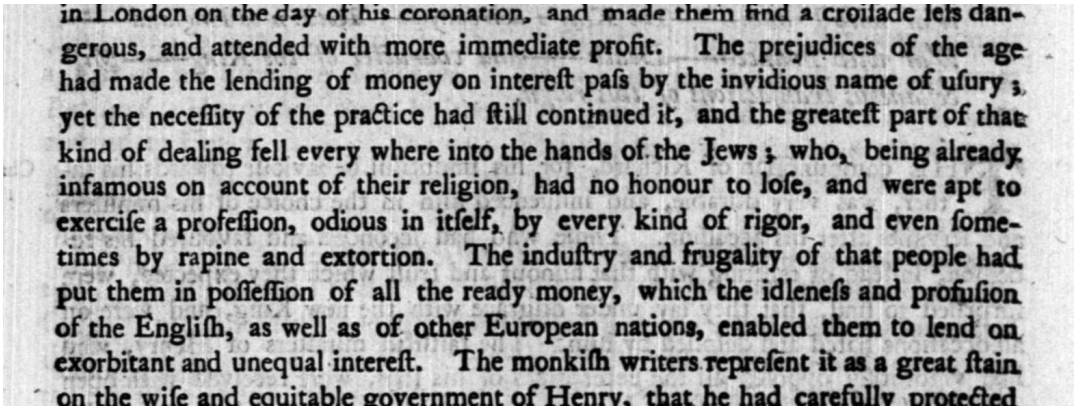
However, the original article had mistakes in the text. Some of these mistakes were simply typos, others were mistakes in dates (e.g. 1775 or 1735 for 1753), or people's names (e.g. Saint John Orr for John Boyd Orr), and the footnotes for page seven remained missing. Another, "more readable" online version began to circulate, undoubtedly made in good faith, but which compounded these errors with even more errors, to the point of the text being, at times, unintelligible. As so often with online "conspiracy" content, a game of Chinese whispers was beginning with the data, which was becoming ever more corrupted, thus rendering the good parts of the text unreliable and the text as a whole unusable.

In a bid to prevent a worsening "curate's egg" situation, a new version of the original text has been created, in so doing, also ensuring that the authorship of Dr. Peter Aldag (Fritz Peter Krüger's preferred pseudonym) is restored to the record, authorship having hitherto being wrongly attributed to Erich Schwarzburg, the *World-Service* editor. It corrects the evident typos and ESL elements and, where necessary, verifies claims against the original sources, particularly the quotations, and discreetly introduces additional research where required. It also restores the footnotes of the previously missing page, so that the reader can verify the accuracy of the text, should he so choose. This historical survey might be seen as particularly important in the light of Aldag's monumental *Das Judentum in England* being recently translated into English under the title *Jewry in England: A Thousand-Year History*, as this improved version of Aldag's periodical article will satisfy those readers of *Jewry in England* who wish to read more from this important researcher, and who have come to expect the same level of rigour and accuracy.

For this more readable and more reliable version of Aldag's text is very much aimed at those curious souls who enjoyed *Jewry in England*, or who are thinking of tackling this work. While much of the information in this article is naturally covered by the much more comprehensive *Jewry in England*, there is also a substantial amount of new information for the reader which is not found in the 800-page work. Thus, Aldag's shorter study is a valuable supplement to his *Jewry in England*, and very much worth the reader's time.

*In this text, page 7 corresponds to the section which begins at the paragraph opening with "The English Jews in 1753 believed…" and ends at the paragraph which closes with "…Jews should take possession of English trade".

**A recording of this episode of the radio show "The Ugly Truth", broadcast on 20 April 2015, can be found online (as of the time of writing, June 2026) at: https://odysee.com/@whitemuzak:4/MCP-001-Made-with-Clipchamp:f



in London on the day of his coronation, and made them find a croiſade leſs dangerous, and attended with more immediate profit. The prejudices of the age had made the lending of money on intereſt paſs by the invidious name of uſury; yet the neceſſity of the practice had ſtill continued it, and the greateſt part of that kind of dealing fell every where into the hands of the Jews; who, being already infamous on account of their religion, had no honour to loſe, and were apt to exerciſe a profeſſion, odious in itſelf, by every kind of rigor, and even ſometimes by rapine and extortion. The induſtry and frugality of that people had put them in poſſeſſion of all the ready money, which the idleneſs and profuſion of the Engliſh, as well as of other European nations, enabled them to lend on exorbitant and unequal intereſt. The monkiſh writers repreſent it as a great ſtain on the wiſe and equitable government of Henry, that he had carefully protected

From David Hume's *The history of England, from the invasion of Julius Caesar to the accession of Henry VII*, 1762 (Vol. I, p. 332).

How Jewry Turned England into a Plutocratic State: A Historical Survey

I.

In *World-Service* we have often proved that Jewish and British Imperialism both have the same aims. For these reasons, absolute solidarity exists between World Jewry and the ruling classes of Great Britain. World Jewry, and the representatives of big Jewish Capital in Great Britain, her Dominions and Colonies, consider the British Empire only as a stepping stone towards a coming Jewish World-Empire.

For this reason it is no wonder that recognised Jewish and liberalist historians and national economists, in writing the history of British Imperialism and Capitalism, confine themselves almost entirely to recording the history of the rise of the Jew in England and of how British finance came to be Jew-controlled.[1],[2],[3]

In the course of the last three hundred years, Jewry has understood how to expand its financial position and its power politics in England to the fullest extent and to anchor it down so firmly that England has become a plutocratic instead of a national state.

By plutocracy, one understands a form of government in which the election of its members rests upon their possessing wealth. The word plutocracy is derived from the Greek roots *plutos* (riches) and *kratein* (to rule). Plutocracy therefore means: the rule of money-power, or more freely expressed: the government of Jewish gold.

The historical example of a state ruled by riches and possession is Carthage, in which the Jewish element was also represented. It was governed by the rich merchants, who were represented by a kind of “lower house” named “the Council of the Three Hundred” and an “upper house” named “the Council of the Thirty”. The people were barred from exercising any influence on the government.

For Jewry, plutocracy is the most suitable form of government. Through plutocracy, the immense Jewish capitalism, without respect to the number of Jews represented, of necessity procures a governing political position, for in a plutocratic state, as history teaches us, a small Jewish clique can dictate to a great state, if it is in possession of the necessary amount of capital.

The statesmen of the English plutocracy are therefore no more than the deputies and the trustees of the ruling class, consisting of Jews and a strongly Judaised aristocracy, who are in possession of the enormous wealth of the British Empire. They are, furthermore, nothing else but the general directors of an immense high-finance concern, with only one object in view, that of increasing the wealth of this concern within the shortest time-limit and to as great an extent as possible. Therefore the English statesmen are either themselves big capitalists, greatly interested in

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1 Hertz: *British Imperialism in the Eighteenth Century*. Transcriber’s note: The author and politician Gerald Berkeley Hertz, of German-Jewish origin, later changed his surname to Hurst during WWI, which researchers may see reflected in the bibliographic metadata for his work.

2 John Francis: *History of the Bank of England*.

3 Werner Sombart: *Die Juden und das Wirtschaftsleben*. Leipzig 1911. Transcriber’s note: The 1913 English translation is known under the title “The Jews and Modern Capitalism”.

numerous industrial undertakings, or they are bought by Jewish-English finance-capitalism and must, for this reason, blindly obey the dictates of the Jewish-English plutocratic clique.

The English government is only the British façade for the Jew in the background. The English statesmen are the well-paid dummies of Jewish-English finance capitalism. The British Empire is the biggest capitalistic concern which exists. It is an enormous corporation, whose principle shareholders are Jews. The aim of this company is the exploitation of the people who live within the British Empire and in the states under British hegemony, and the ever-increasing accumulation of untold wealth, which only benefits, and is enjoyed by, the ruling Jewish-English plutocratic clique.

In England we therefore find on the one hand excessive riches and on the other hand dire poverty, and the destitution of millions of the English people. The Jewish-English capitalism, the Jewish-English plutocracy is not satisfied with merely exploiting the inhabitants of the colonies in the most shameless way; in its insatiable greed it in no way shows a sense of responsibility towards its own nation. Because the English Government is only the deputy of Jewish-English finance capital, therefore Jewish interests and the interest of the English ruling classes today in England are identical; but neither of them in any way is identical with the interests of the English nation. On the contrary: their interests are directly against those of the English nation. Great Britain, the richest country in the world, presents a picture of the greatest and most powerful poverty on the midst of enormous wealth. A state, whose government tests every matter from the standpoint “Is it advantageous for finance, or not?” has therefore brought a sixth of its population so low that they live in hovels unfit for human habitation. After thorough investigation the prominent medical specialists, George Cuthbert Mura M‘Gonigle [surname written McGonigle in Hansard] and John Boyd Orr, have recorded that in England 13 million people, that means a quarter of the total population, suffer from malnutrition. Before the outbreak of the present war, England had two million unemployed. At present there are still one million unemployed. Tens of thousands of people yearly migrate from the country to the towns, there to eke out a meagre proletarian life or to go under. Yearly thousands of acres of farmland are withdrawn from cultivation. Yearly increasing numbers of cotton mills close down and throw their workers on the streets.

All this happens because it is in the interest of finance, for the enormous profits of the Jewish-English plutocratic clique are only to a limited degree the result of the productive powers of the English worker. The profits result principally from the sweat of the poorly paid natives of the Far East; they result from the continual stream of imported Argentine meat and foreign foodstuffs, while every English farmer must battle to save his farm from bankruptcy. While British workers from the shoe and leather factories are walking the streets of Northampton and Leicester in search of employment, millions of pairs of shoes are being imported from overseas. While in Yorkshire and Lancaster the factories are being closed down, millions of yards of cotton goods and material are being imported from the Far East, and the enormous shortage of material for export is made up by the creation of similar industries in the colonies and by the rigorous exploitation of natives in the Far East, to the detriment of the mother industry and thereby to the detriment of the English nation, which becomes more and more improvised and is more and more thrown into unemployment.

While the farmer is faced with absolute ruin, millions of tons of foreign meat, vegetables, and fruit are thrown on the English market and all this only because the Jewish-English plutocratic clique receives bigger profits. In this way, international “robber” economics is carried out at the expense of the English nation. This is the curse of plutocracy.

In this Jewish-English plutocratic swamp all manner of corruption naturally flourishes.

One asks oneself: How was it possible for England ever to come to such a pass? How was it possible for Jewish finance capital to conquer England? How and when did the Jews indeed first come to live in England? How did they manage to get so much power into their hands? How and when did Jewish blood penetrate into the ruling class of England? How did they manage to corrupt the blood of the English aristocracy? What did the English nation say to this Jewish penetration? Did the people take these things calmly or did they, through their natural national Instinct, protest against this increasing Judaising?

We will try to follow the penetration of the Jew into England, and to show the means the Jews used to conquer England and to turn it into a plutocratic state. Above all, we wish to describe the rise of the Jews to power in England in the 18th century, because in this period they laid the foundation of their present powerful position. We have based our historical survey only on the works of recognised historians and on Jewish material from Jewish sources. Our survey therefore bears a strong historical character. The sources from which we have taken our wealth of information are at all times open for inspection.

II.

Jewry's rise to power in England took place in three sharply defined stages, which are separated by intervals of about 100 years.

Under Cromwell's rule and during the first half of the Restoration period under Charles II, the Jews, after having been banned from England for a period of more than 350 years, again swarmed into England.

Cromwell's rule is characterised by an outspoken British imperial policy. With regard to his financial as well as his political policy, Cromwell depended upon the Jews to be the backbone of his colonial expansion. Jewish agents carried on economic and political espionage for Cromwell, availing themselves of the Jewish business houses in foreign countries. In Cromwell's time, exactly as 100 and 200 years later, a small ruling Jewish clique was formed, at whose head one Jew appeared as the backbone of the new colonial economic policy. In Cromwell's time it was the enormously rich Sephardic Jew Antonio Fernandez Carvajal who occupied this position.[4],[5]

A hundred years later, the second stage of the Jew's rise to power in England commences. The Jewish clique in England was then led by the exceedingly rich Sephardic Jew, Sampson Gideon, who also greatly influenced the English cabinet ministers. At that time the influence of the Jews on finance capital in England was already so great, that without exaggeration one may say that English Jews were controlling the English money market.[6]

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4 John Thurloe: *State Papers*, Vol. I, pp. 386/387; Vol. II, pp. 27/28, 399/400, 651/652; Vol. IV, pp. 61/62/63, 308, 321/322, 333, 343, 771/772; Vol. V pp. 572, 388, 645/646, 665, 709/710, 722/723. *State Papers, Domestic Interregnum*. *Parliamentary Diary of Burton*.

5 Guizot: *Histoire de la République d'Angleterre*. Raguenet: *Histoire d'Oliver Cromwell*. Francis: *History of the Bank of England*. Lucien Wolf: a) *Menasseh ben Israel's Mission to Oliver Cromwell*; b) "The Jewish Intelligencers" pp. 88—108 from *The Jewish Literary Annual*, London 1904; [Also published in Wolf's 1934 book *Essays in Jewish History*.] c) "The Crypto-Jews Under The Commonwealth", pp. 55—88 from *The Jewish Historical Society of England*, Vol. I, 1893—94; d) "American Elements In The Re-Settlement", pp. 76—99 from *The Jewish Historical Society of England*, Vol. Ill, 1896—98. Burnet: *Bishop Burnet's History of His Own Time*.

6 Francis: *History of the Bank of England*, Vol. I, p. 169.

Together with Sampson Gideon the following Jews took a leading part in English finance administration: Alvaro Lopez Suasso, Francis and Joseph Salvador (the latter also known as Joseph Jessurun Rodriguez in the Jewish community), and Anthony da Costa.

Francis Salvador was the director of the Dutch East Indian Company.

The banking house of Francis and Joseph Salvador was for some time the leading banking house of England.

As early as the middle of the 18th Century, for the first time, a Jew, Anthony da Costa, was elected director of the Bank of England.[7]

Under the leadership of Sampson Gideon, the Jews sought to break down the barrier erected by the time-approved laws against the influx of foreign Jews. The English nation, aroused to anger, strenuously opposed this Jewish effort. The Jews therefore could accomplish nothing by constitutional means, but already their power was so great, and by working from behind the scenes, the influential English Jews saw to it that these time-approved laws were evaded and set at nought.

Again, a hundred years later, in the 19th Century, we encounter the last and most decisive period, during which the Jews attempt their emancipation. At the beginning of the Victorian age, Jewish personalities such as Rothschild, Montefiore, Bernal, Montagu, Ricardo and Disraeli fought for and gained equal rights for Jewry within English law.

To prove the assimilation between Jews and Britons which has taken place during the last hundred years, and which establishes the fact that the English plutocracy is thoroughly intermixed with Jews, it is necessary to give an account of the fight for Jewish emancipation in the middle of the 18th Century, in which the Jews, in conjunction with a corrupt clique of aristocrats, engaged against the English Parliament and the English nation.

In the middle of the 18th Century, the English Jews, taking advantage of their then already extensive connections and intermarriage with the English aristocracy and the ruling classes of England, thought to obtain permission for their co-religionists to enter England, and tried to make it easy for them to obtain citizenship. As early as the year 1740, during the reign of George II, the old English laws regarding citizenship were violated. Both English Houses of Parliament passed a law which specified that Jews who had lived in one of the English colonies in America for seven years could obtain naturalisation without taking Holy Communion or without carrying out other religious ceremonies.

Under the protection of this Naturalisation Act of 1740, around 200 Jews entered into England in the period between 1740-1753. They came from the English colonies in America and obtained citizenship in England, having made use of this furtive roundabout way of obtaining naturalisation, namely, having lived in an English colony in America for seven years.[8]

At the end of the 16th Century, during the reign of Queen Elizabeth, about a hundred Jews lived in England.[9] In Cromwell's time about 30-40 Jewish families were living in England.[10] The majority of these were Crypto-Jews, or New Christians,[11] that is, Jews baptised into the Roman

7 Hyamson: *The Jews in England*, pp. 264/65.

8 a) *Jewish Quarterly Review*, 1907, Vol. XIX, p. 316. b) *Oxford Memoirs* (ed. 1852), Vol. I, p. 317. According to Hyamson (*Jewish Chronicle*, April 6, 1906, p. 22) the majority of these 200 or so Jews were resident in Jamaica.

9 Cecil Roth: *A History of the Marranos*, p. 296.

10 Dr. Chamberlain: *Anglia Notizia*.

11 Lucien Wolf: "The Crypto Jews Under The Commonwealth" in *The Jewish Historical Society of England*, Vol. I, 1893-94.

Catholic faith. Twelve unbaptised Jews, those Jews who practised their religious rites, are said to have lived in London round about the year 1663, that is, shortly after the English Revolution.[12] In 1737 there were about 6,000 Jews living in England, in 1753 about 8,000,[13] and in 1787 about 12,000.[14] The rich English Jews of this time had influential friends among the English statesmen and nobility. The best known politician and statesman of the last half of the 18th Century, Sir Robert Walpole, Earl of Oxford, was on friendly terms with this clique of London Jews. Even his private life was not free of Jewish influence. Robert Walpole had a Jewish mistress, the ill-famed actress Hannah Norsa, daughter of Sephardic Jew Isaac Norsa**,** who owned The Punch-Bowl tavern in Drury Lane.[15] The famous Scottish historian Tobias Smollett made the following statement regarding Walpole and his corrupt administration, in which English politicians were conclusively implicated:

> Notwithstanding this great obstruction, purposely thrown in the way of the inquiry, the secret committee discovered many flagrant instances of fraud and corruption in which the Earl of Orford had been concerned. It appeared that he had granted fraudulent contracts for paying the troops in the West Indies: that he had employed iniquitous arts to influence elections: that for secret service, during the last ten years, he had touched one million four hundred fifty-three thousand four hundred pounds of the public money: that above fifty thousand pounds of this sum had been paid to authors and printers of newspapers and political tracts written in defence of the ministry: that on the very day which preceded his resignation, he had signed orders on the civil-list revenues for above thirty thousand pounds: but as the cash remaining in the exchequer did not much exceed fourteen thousand pounds, he had raised the remaining part of the thirty thousand by pawning the orders to a banker.[16]

No wonder that it was easy for the richest leading Jew of that time, Sampson de Rehuel Abudiente, called Sampson Gideon, to serve Jewish interests by making use of a man like Robert Walpole, who seemed to be born for corruption. The Jewish historian James Picciotto writes concerning the dependence of both Robert Walpole, as a private individual, and the English Parliament upon Sampson Gideon, as follows:

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12 a) Ellis: *Original Letters, Illustrative of English History*, pp. 7-21 (London: Harding and Lepard, 1827). b) Tovey: *Anglia Judaica*, p. 279.

13 Hertz: *British Imperialism in the Eighteenth Century*, London Archibald Constable and Co., pp. 62/63.

14 Comte de Mirabeau: *Sur Moses Mendelssohn, sur la réforme politique des juifs*, 1787, p. 129.

15 a) Lecky: *A History of England in the Eighteenth Century*, Vol. I, p. 581. b) *B'nai B'rith National Jewish Monthly*, June 1934. c) *World-Service*, VII/5/6 of 1st-15th March 1940, Article 14. Transcriber's note: For more on Hannah Norsa (c. 1712-1784), the following sources each provide a short biography (with at times contradictory detail): *Jewish Chronicle*, August 26, 1898, p. 20; *Oxford Dictionary of National Biography*, 2004 edition, Vol. 41, p. 72 (s.v. Norsa, Hannah); *A Biographical Dictionary of Actors, Actresses, Musicians, Dancers, Managers & Other Stage Personnel in London, 1660-1800*, Highfill et al., 1987, Vol. 11, pp. 59-61 (s.v. Norsa, Hannah). Note that, although Horace Walpole referred to him as "Old Issachar" (rather than Isaac) in a letter of August 1, 1746 to Sir Horace Mann, it would appear that this was solely for humorous effect.

16 Smollett: *The History of England*, Vol. III, pp. 302-303 (London: Thomas Davison, 1818). Transcriber's note: Quotation reproduced verbatim from original source to amend small error in the text.

> Pre-eminent among the Hebrew capitalists of last century ranked Sampson Gideon, for that was the name by which the great "Jew broker" was known in the Gentile world. He was the "greatest Roman of them all". He was the Rothschild of the day, the friend of Walpole, the pillar of state credit. His operations were executed on a scale that was then considered gigantic. During the crisis that followed the South Sea Bubble, Gideon was anxiously looked up to, but he was as firm as a rock, as impenetrable as a sphinx. It is said that he rendered Sir Robert Walpole considerable services at this time, not only in a private capacity, but also in materially assisting the minister in allaying public alarm, and in restoring general confidence.[17]

When in the year 1745, under the leadership of "the Young Pretender" Bonny Prince Charlie, the Stuarts rebelled and the Young Pretender's troops were nearing London, a panic was created and large stocks of merchandise were sold, of which Sampson Gideon bought the biggest share.[18] The English government bonds were thrown upon the market and a considerable amount of them were bought up by Gideon. The well-known Jew-friendly historian John Francis writes concerning this:

> It is not unworthy of notice that a Hebrew has generally presided over the money market. At the period of the rebellion in 1715, there was a Sir Manasseh Lopez. During the South Sea bubble, however, Mr. Guy dealt largely in seaman's tickets and other securities. He founded Guy's Hospital, considering, perhaps, that "charity covereth a multitude of sins". The Goldsmiths [Goldsmids], with the Rothschilds and Ricardos, have since occupied the same important position. About 1745 it was Sir Sampson Gideon. The following is a remarkable feature in the life of the founder of the house of Eardley.
>
> In the great rebellion just described, the funds vacillated in proportion to the pretender's success. At one period they were very low; and Mr. Gideon bought every species of public security which he could possibly procure. In vain his friends looked grave, remonstrated, and kindly predicted his ruin. The sagacious Hebrew replied, "If the Pretender should come to London, he will settle my account. If not, I shall be a very rich man."
>
> The event is known. Gideon amassed a large fortune; was made a baronet; and his family eventually became ennobled.[19],[20]

From the writings of John Francis we take cognisance of the fact that the Jews, since the beginning of the 18th Century, have ruled the English money market, and that in the middle of

17 a) *The Jewish Encyclopaedia*, Vol. V, p. 662. b) Picciotto: *Sketches of Anglo-Jewish History*, pp. 59-60. Transcriber's note: Quotation reproduced verbatim from the original source (Picciotto), as the original text quotation appears to be a back-translation from German.

18 *The Jewish Encyclopaedia*, Vol. V. pp. 662-663.

19 John Francis: *History of the Bank of England. Its Times and Traditions*, Vol. 1 p.169. Transcriber's note: Quotation reproduced verbatim from original source to ensure accuracy, although the 'g' of the original 'goldsmiths' has been capitalised here, as this was obviously a typographical error.

20 Francis adds a footnote to state that the direct quotation from Gideon was given to him by Mr. J. J. Wilkinson, author of *Law of the Public Funds*.

the 18th century the Jew Sampson Gideon played a similar role to that played by the Goldsmids, Rothschilds and Ricardos about a hundred years later. The government crisis of 1745 was a lucrative business for the Jewish clique. Gideon was in a position to double his resources during 1745.[21]

To obtain power in England the Jews carried out the following tactics:

After being banished from England for a period of more than 350 years, they managed to gain a firm footing in Cromwell's time. Within a short time, a very small Jewish clique managed to amass great fortunes. By means of their wealth the Jews secured connections with the English ruling class and the nobility. Even at that time the Jews wormed their way into the aristocracy by marriage. And now they sought to increase Jewry's power in England by inducing swarms of Jews into the country.

The English nation had however, through existing immigration and naturalisation laws, built up a strong bulwark against these Jewish endeavours. Therefore a small but powerful Jewish clique made this first attack upon these naturalisation laws. Even in 1740 they managed to violate these existing laws and to secure the immigration of further Jews into England. In 1753 there were round about 8,000 Jews in England. In 1787 the number was 12,000. To increase Jewry's influence in England, the Jews made certain that they had a friend in the person of the then most important statesman, Sir Robert Walpole. Through his Jewish mistress, Hannah Norsa, through outright bribery and all manner of shady financial deals and corruption, Jewry chained this disloyal English statesman ever closer to itself, and made him the willing tool of Jewish finance and power politics. It is quite clear that, in England, Jew-control and corruption of the government is an old tradition.

But there is something else that is of interest regarding those times. We find the Jews as absolute masters of the money market. We see further, that they acquire their enormous wealth by dishonest means, be it by shady financials deals and transactions, made possible only by bribery of cabinet ministers, or by unsavoury speculations. During the rebellion led by Bonny Prince Charlie in 1745, the Jew Sampson Gideon seized the opportunity of making an immense fortune, which was made by playing both sides. He took advantage of the first stages of panic created by the rebellion to buy up enormous quantities of stocks of merchandise and government bonds for a song, venturing his all on the government being victorious. On the other hand, he kept in the good graces of the rebel Prince, hoping that, in the case of an eventual victory, the Prince out of gratitude would redeem at a good price the English State Papers, which he, the Jew, had acquired at such a cheap rate. The Jew Sampson Gideon had therefore, at the expense of the English nation, landed a successful coup.

But there is something else of importance. We see that even then the ruling aristocratic clique was in every respect corrupt, for only under those circumstances was it possible that such an unscrupulous speculator as Sampson Gideon, who had robbed the English nation of millions of money, could have become the founder of a "noble" family. Here we see the first sign of the assimilation of the Jews with the English nobility, an assimilation which was very soon to lead to an intermixing of the blood, and eventually to the disintegration of the nobility altogether.

How strongly this infiltration of Jewish blood affected the English noble families is described by the English author Hilaire Belloc in the following words:

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21 a) *The Jewish Encyclopaedia*, 1903, Vol. V, p. 662. b) John Francis: *Chronicles of the Stock Exchange*. c) *Jewish World*, February 1878.

> …marriages began to take place, wholesale, between what had once been the aristocratic territorial families of this country and the Jewish commercial fortunes.
>
> After two generations of this, with the opening of the twentieth century those of the great territorial English families in which there was no Jewish blood were the exception. In nearly all of them was the strain more or less marked, in some of them so strong that though the name was still an English name and the traditions those of a purely English lineage of the long past, the physique and character had become wholly Jewish and the members of the family were taken for Jews whenever they travelled in countries where the gentry had not yet suffered or enjoyed this admixture.[22]

III.

Even during the Franco-Spanish hostilities from 1742 to 1744, Sampson Gideon was financial adviser to the English government and loaned it money. Through his intervention, in 1745 the Jewish clique in London loaned the government £1,700,000.[23] During the financial crisis in 1749, the same Jewish clique again loaned the government money. In 1753 Sampson Gideon personally owned English government bonds to the value of £200,000.[24] The Jew Mendez da Costa was also personally interested to equally as big an amount as Gideon.[25]

No wonder that the English Jews wished to abuse the power afforded them by their great wealth to place themselves on an equal footing with the English aristocracy and the English citizens. For this purpose they made use of the old and proven method of bribery, which had been used by the Jews a century earlier in Cromwell's time, and which they used again after the Whitehall Conference had brought their efforts to nought. From a report dated December 3, 1655 sent to his government by Salvetti, Ambassador of Tuscany in London, we read that the Jews did their best to bribe their opponents into their way of thinking, and by means of their gold attempted to accomplish their aims.[26] The bribery of important politicians and the intermarriage with the old-established English families were the methods by which the Jews sought to attain their goal. The immorality at court in the reigns of George I and George II opened the doors wide for the Jews. Once having gained a footing in society, the ambition of the English Jews, and their bid for power was directed to acquiring estates and to being ennobled. Concerning such efforts "The Jewish Chronicle**"** published an article written by the well-known English-Jewish historian Hyamson. There we read:

> A desire had already arisen among the richer foreign Jews settled in England to obtain for themselves the same status as that enjoyed by their co-religionists who had been born in the country. There was also, despite the many decisions given in

22 Hilaire Belloc: *The Jews*, p. 223. Transcriber's note: Quotation reproduced verbatim from original source. Other Sources: *World-Service*, VII/5/6 of 1st-15th March 1940, Article 14.
23 *The Jewish Encyclopaedia*, Vol. V, p. 662.
24 Hertz: *British Imperialism in the Eighteenth Century*, p. 72.
25 Hertz: *British Imperialism in the Eighteenth Century*, p. 73.
26 Roth: "New Light on the Resettlement" in *The Jewish Historical Society of England*, Vol. XI, 1927, p. 130.

> favour of the contention of the Jews, considerable doubt whether even English-born Jews were qualified to own estates, and foremost among those who desired this point definitely and finally decided in favour of the Jewish claims was the famous financier Sampson Gideon, a personal friend of Walpole, and the trusted financial adviser of the Government. Gideon had already acquired the ambition to establish a family among the landed gentry of the kingdom, and the proposed legislation, he thought, would contribute valuable assistance to his project.[27]

The English Jews in 1753 believed, as those in 1740 had done, that the time had come for them and their brethren in the Diaspora to furtively, and literally behind the backs of the people, obtain new rights. The introduction of the Naturalisation Act of 1740 was the cause of an unusually lively influx of Jews into England. According to this law, Jews who had lived in the English colonies in America for seven continuous years could obtain English citizenship without taking the customary religious oaths. During the 1737-1753 period, the Jewish population increased by 2,000. That it was possible to circumvent the Naturalisation laws by the Act of 1740 behind the backs of the English nation and even without the direct knowledge of Parliament, is clearly stated by the Earl of Egmont in his speech in Parliament, on November 26, 1753, which reads as follows:

> But, Sir, religion was not the only objection which the people had against this act for permitting the Jews to be naturalized: they likewise looked upon it as a sacrifice of the honour of the nation; for they judged that every Christian, and every Mahometan nation in the world, would hold this nation in contempt, and treat us in the same manner they now do the Jews: they also judged, and rightly judged, that if, in pursuance of this act, a great part of the riches and lands of this kingdom should come to the possession of the Jews, it might be of the most dangerous consequence to our constitution; and if they have never yet shewn any discontent with the act for naturalizing such Jews as shall reside seven years in our plantations, it is because that part of the act which relates to Jews was passed, as it were, by stealth, without ever making its appearance either in the votes of this House, or in the title of the act, so that very few of the people know that there is such an act…[28]

A similar effort had previously been made by the Jews in 1751, in that they tried to make use of a Bill which was intended to make naturalisation easier for the Protestants overseas. The proposals put forth in this Bill were not passed, and one must accept the fact that intensive activity took place behind the scenes, and that leading members of Henry Pelham's cabinet (1745-1754) and the most important parliamentarians such as Pitt the Elder, the Duke of Newcastle (Henry Pelham's older brother), and Robert Walpole were influenced in favour of the Jews, so that as early as in the

27 *The Jewish Chronicle* of April 6, 1906: "The Jew Bill of 1753". Transcriber's note: Quotation above verified as having been exactly reproduced from the JC article (p. 22).

28 *The Parliamentary History of England*, Vol. XV, p. 158. Transcriber's note: Quotation reproduced verbatim from original source.

Spring of 1753 a Bill was introduced, which was entitled: "An Act to permit Persons professing the *Jewish* Religion to be naturalized by Parliament; and for other Purposes therein mentioned."[29]

The actual tenor of this Naturalisation Bill was, that it would be possible for any person who preferred the Jewish religion, and who had lived in England or Ireland for a continuous period of three years without a longer absence than three months, to receive citizenship after having handed in the necessary naturalisation papers to Parliament. With this Bill the Jews intended to provide themselves with privileges, as opposed to, or as over and above, those of other nationalities. The promoters of this Bill were the Ministers of Pelham's cabinet themselves. It was therefore a new Jewish advantage towards extending the Naturalisation Act of 1740 still further in their favour.

The Jewish historian Gerald Berkeley Hertz, in this connection, writes the following:

> The promoters of the measure were no doubt influenced partly by Jewish appreciation of citizenship, and partly by their connection with Sampson Gideon, the oracle of Jonathan's coffeehouse in Exchange Alley, who had raised loans for the government in 1745 and 1749.[30]

The Naturalisation Bill was introduced into the House of Lords by Lord Halifax on April 3, 1753. The three readings took place on April 3, 6 and 16, without any opposition. The Bill was laid before the House of Commons for the first reading on April 17. The second reading took place on May 7 and during the reading it encountered the first sign of opposition.

The promoters of the Bill made use of the help the Jews had rendered the government in 1745. The Bill was accepted after the first reading by 95 to 16 votes. It appeared as if the English Parliament was to be "steamrollered" by the Bill. Strong opposition made itself felt in the City of London and in the counties from whence the House of Commons were petitioned. The English public wished to make use of the time between the second reading of the Naturalisation Bill in the House of Commons and the third decisive reading, to influence Parliament against the Bill. In wider circles of the population, the feeling existed that leading members of the Government and the nobility were using Jewish affairs for their own private ends. At this time, the discussions with regard to this Bill did not only take place in Parliament. The London and the Home Counties presses interested themselves in the matter, and in the daily as well as the monthly papers appeared articles both for and against the Jews. On this occasion, the Jewish question in England was, for the first time, really discussed openly and from every point of view. On May 21, 1753, a petition in favour of the Bill was handed over to the House of Commons on behalf of several merchants and traders in the City of London. On the same day, the sheriffs also brought up a petition to the House

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29 *Jewish Chronicle*, April, 6, 1906, p. 22. *The Parliamentary History of England* (1813), Vol. XIV, p. 1365. *The Statutes at Large, of England and of Great Britain* (1811), Vol. VI, p. 113.

30 Hertz: *British Imperialism in the Eighteenth Century*. Transcriber's note: Quotation identical to the original source. It should be stated that, concurrent with the years mentioned here, efforts were underway to achieve Jewish naturalisation in Ireland, this likely being seen, as with the 1740 Naturalisation Act, as an attritional tactic for eventual success in England. Thus, in 1746, a bill 'for naturalizing persons professing the Jewish religion in Ireland' was introduced to the Irish House of Commons, but was thrown out in the Upper House by a single vote. In the following year (1747), another presentation of the bill passed the Commons in Dublin unanimously, and was presented to the Lord Lieutenant for transmission to England. However, through the influence of the Primate of Ireland, it was dropped quietly in Council and never received royal assent. See Roth's *A History of the Jews in England* (p. 213 of 1941 Oxford edition) for further detail.

of Commons from the lord mayor, aldermen and commons of the City of London, in common council assembled, in which the Naturalisation Bill was sharply criticised. From the open debate on the Naturalisation Bill several points of view were brought to the notice of the promoters of the Bill and found expression in an article that appeared in "The Gentleman's Magazine".[31]

According to this article, the aim of the Naturalisation Bill was to persuade the rich Jews living in other lands to immigrate to England. As a further argument in favour of the Bill, the promoters brought forward the following: The Jews, having no country of their own, will have no possibility of returning to their fatherland, consequently there is no question of English trade being diverted to such a country.

Under these circumstances, the entrance of rich Jews into England from abroad, bringing their wealth with them, was to be welcomed, for they could then trade with overseas countries, thereby increasing the shipping, which in its turn would make itself felt by increasing the export of English wool and various manufactured articles; it would also increase trade in manufactured goods of the kingdom, which the Jews had already for years been exporting in large quantities.

These fools therefore directly advocated that the Jews should take possession of English trade.

We notice that the Jews have become the bankers and advisers to the English government. We also see that the Jews have been accepted into English society, and that it is now their aim, according to the example set by the old established aristocratic families, to acquire large estates. They cleverly took advantage of the fact that they had loaned the government large sums of money. They made it quite plain to the English statesmen that, in consequence of these loans, they were obliged to grant the Jews the same privileges that the old established landed gentry possessed. Soon the plutocratic poison, introduced into England by the Jews, began to take effect. The Jews however could only accomplish their ends by further circumventing the English laws. But, as they feared the resentment of the English nation, this had to be done behind the backs of the people. This circumvention of the laws was carried out by a small clique of influential Jews working in conjunction with a Jew-controlled, corrupt government, against the will of the people, and from behind the scenes. Hand in glove with these endeavours, there are further attempts on the part of Jewry to circumvent the English immigration and naturalisation laws.

As the Naturalization Act of 1740 had granted citizenship to Jews who had resided in an English colony in America for seven years, so the Bill of 1753, if passed, was to grant citizenship to Jews who had lived in England or Ireland for a continuous period of only three years without a longer absence than three months.

It is significant that the Naturalisation Bill was unanimously passed by the House of Lords and only met with opposition when it came before the House of Commons.

31 *Parliamentary History of England*, Vol. XIV, p. 1417; *Gentleman's Magazine*, Vol. XXIII (1753), p. 246. Ibid. pp. 352-354: 'A compleat View of the Controversy concerning the late act in favour of the Jews.'

IV.

Let us hear what the two antagonists of the Jews had to say in their speeches in the House of Commons at the time of the second reading of the Naturalisation Bill on May 7, 1753. From the speeches of Sir Edmund Isham and Sir John Barnard, Leader of the Opposition *avant la lettre*, we shall now give several striking passages which prove that, in the England of the 18th century, there were sufficient reasons, partly due to familiarity with Jewish behaviour and partly due to instinct, why it was considered dangerous to grant the Jew in England any further rights. In his speech to Parliament, Sir Edmund Isham said:

> I must therefore, Sir, look upon this Bill to be in effect a Bill for a general naturalisation of the Jews; and considering what infinite numbers of them are spread over the face of the earth, I am persuaded their numbers will increase so fast in this country, and they will get such a considerable part of our land-estates into their possession, that they will soon contend for power as well as property. Let us consider, Sir, that the Jews are not like the French refugees, or German Protestants: these in a generation or two become so incorporated with us, that there is no distinguishing them from the rest of the people: their children, or grandchildren, are no longer French or Germans, or of the French or German nation, but become truly English, and deem themselves to be of the English nation. But the unconverted Jews can never incorporate with us: they must forever remain Jews, and will always deem themselves to be of the Hebrew not the English nation.[32]

From this quotation from Isham's speech, we see that, although at the end of his speech Isham differentiates between baptised and unbaptised Jews, an instinctive glimmer of the truth breaks through: that, as far as the Jew is concerned, one is dealing with a totally different race, and that the Jew will never become assimilated in England. Sir Edmund Isham further explained in answer to a pro-Jewish speech by another member:

> …when I consider this account, when I consider the numbers of them that are here already, and when I consider the numbers that will flock hither in consequence of this Bill, I do not wonder at the alarm taken by the peoples without doors; I am amazed how it has been possible to prevent its breaking into this House. The noble lord has endeavoured to appease this alarm, by telling us, that the parliament can put a stop to the naturalisation of any more Jews, if their numbers should increase so much as to become dangerous. But if those of true English blood have not now the power to prevent opening this sluice for letting the torrent in upon us, can we hope, that they will have power enough to shut it up, after the

32 *The Parliamentary History of England*, London 1813, Vol. XIV, pp. 1379/1383. Transcriber's note: Quotation reproduced verbatim from original source (p. 1380).

> torrent is broke in, and the Jews are become possessed, not only of all the wealth, but of many, perhaps most of the land estates in the kingdom?[33]

The actual leader of the anti-Jew party and de facto Leader of the Opposition in the House of Commons, Sir John Barnard, was an enemy of Sampson Gideon and his Jewish clique, and an impugner of the Walpolian corruption. He also made a remarkable speech in the House of Commons against the Naturalisation Bill on May 7, 1753, from which we shall give a few interesting extracts:

> The Jews, Sir, are, and always have been, the most professed enemies to Christianity, and the greatest revilers of Christ Himself: they are the offspring of those that crucified our Saviour, and to this day labour under the curse pronounced against them upon that account. I know, Sir, that, as a Christian, I am obliged to love my enemy; but whilst he continues to be so, no precept of Christianity enjoins me to take him under my roof, much less to put him in a way of making himself master of both me and my roof; and how the hon. gentleman who spoke last, could imagine, that the possession of a land estate should have an influence upon a man's religious principles, I cannot comprehend. […]
>
> As landholders they will have the chusing of most of the members of this House, and may themselves be chosen […]. Whatever some gentlemen may think, if we consider their numbers, and the vast estates they have acquired in this kingdom within these last 50 or 60 years, this will appear to be no chimerical apprehension.[34]

Then Sir John Barnard turns his attention to the pro-Jewish assertion that the Jews could benefit English trade. Considering this assertion he says:

> … it is a very great mistake to suppose, that the Jews ever did, or can set up trade in any country; for the origin of trade in all countries is manufacture; but none of the Jews, even of the poorest sort, are ever bred to be manufacturers or mechanics, or indeed to any laborious employment; therefore they can never be the beginners of trade in any country. […] No instance can be given, Sir, of the Jews having been the beginners of trade in any country, but many to the contrary. In Poland there have been multitudes of Jews for many ages, yet no man will say that Poland is a trading country. […] The truth is, in those countries where there is little or no trade, they deal mostly in usury, or in collecting the taxes: and where a trade has

33 *The Parliamentary History of England*, Vol. XIV, pp. 1379/1383. Transcriber's note: Quotation reproduced verbatim from original source (pp. 1380-1381).

34 *The Parliamentary History of England*, Vol. XIV, pp. 1387/1393. Transcriber's note: Quotations reproduced verbatim from original source (pp. 1388, 1389).

been already established, some indeed of the richer sort may engage in foreign currency, but the poorer deal only as brokers, peddlers, or hawkers…[35]

Concerning the international character of Jewish wealth, John Barnard says the following:

> The estate got by an Englishmen we are sure will remain here: but a Jew, though naturalised, may be here today and gone tomorrow: when he has got an estate here, he may go and live upon it in a climate which he thinks more agreeable to his constitution. […]
>
> But, Sir, both in our foreign and domestic trade the transferring of a part of the profits from the Christian to the Jew, is not the only bad consequence we have to fear from this Bill: sectaries of all kinds, especially the Jews, are more zealous and diligent in recommending one another, and in playing into the hands of one another, than those of the established Church. By this means they may in time render it impossible for any Christian to carry on any trade, either foreign or domestic, to advantage: Jews may become our only merchants and our only shop-keepers. They will probably leave the laborious part of all manufactures and mechanical trades to the poor Christian, but they will be the paramount masters, as the merchants and shopkeepers in every country must always be […].
>
> Thus, Sir, the Bill, instead of being of advantage, may probably be fatal to our present land-holders; and whatever esteem some gentlemen may have for the Jews, I doubt much if our English farmers would like to have Jews for their landlords, though they could hardly be treated worse than some of them are at present by their Christian landlords. From all which I must conclude, that there is no rank of men in the kingdom, to whom this Bill, if passed into a law, can be of any advantage […]. And as to the advantage it may be of to the state, by supplying our ministers with money in case of a war, or by enabling them to reduce the interest payable upon our public funds, in case of the continuance of peace, I must observe, that if the Jews cannot get an equal interest and security anywhere else, they will let us have their money without being naturalized; and if they can get a higher interest and equal security anywhere else, they will not let us have their money, even though we should naturalize the whole Hebrew nation at once.[36]

After the third reading of the Jewish Naturalisation Bill in the House of Commons, the Opposition introduced a motion, by which, through an amendment to the wording pf the content, the original purpose of the Bill would be cancelled. This amendment was defeated in the House of Commons by 95 to 16 votes. Then a motion was introduced calling for the adjournment of the

35 *The Parliamentary History of England*, Vol. XIV, pp. 1387/1395. Transcriber's note: Quotation reproduced verbatim from original source (pp. 1390, 1391).

36 a) *The Parliamentary History of England*, Vol. XIV. pp. 1391-1394. b) *Gentleman's Magazine and Historical Chronicle*, Vol. 23. pp. 477/481. Transcriber's note: Quotations verbatim from first source (pp. 1392, 1393, 1394).

debate to a later date. The Earl of Egmont, speaking in support of the motion in the House of Commons, said:

> Sir, it is equally chimerical to propose any advantage from the manufactures or labour of the Jews, which have been both idly mentioned: whence are these manufacturing, these labouring Jews to come? I question whether any number of Jews at this time exercise any manufacture, or follow any laborious profession in any part of the known world; and in truth, from their obstinate superstition, and the total difference of their customs in every circumstance of life, it would be utterly impossible for them to mix with our people, were they never so well qualified for it in every other respect. Sir, if we flatter ourselves with any notions of this kind, we do it in opposition to all experience, both of ancient and modern times. The trade of the Jews, as it appears by the oldest of our histories, and the earliest records, both here and in other countries, was usury, brokerage, and jobbing, in a higher or a lower degree. By this traffic, in former ages, they distressed and ruined the Christian subjects in such numbers everywhere, as to draw upon them from time to time the resentment of all nations, and in this traffic they have improved so far in this age, as now to ruin whole kingdoms instead of individuals, by aiding ministers to beggar the states they serve, by which traffic also they have greatly aided to plunge this nation into a debt of near eighty millions […]. For in truth, it will not be found, that of all the immense fortunes made by the Jews now subsisting among us, any one has been otherwise acquired than by contracts, subscriptions, commissions, and correspondences, and all kinds of jobbing with the necessities of the public in the late war. […]
>
> But inconveniences of this sort are considerations far inferior to the danger which this Bill threatens to bring upon the general establishment of this kingdom. I am to suppose that this Bill must have this effect, that the Jews who are now here, or who are to come here, will lay out vast sums of money in land. The advocates for this Bill have been imprudent enough to intimate, that this is their intention: this they avow to be one of the greatest benefits they expect from it, as it will raise the price of lands. Now, Sir, if this should not be the case, what has been already said proves that the Bill will have no effect, which is alone a sufficient reason why it should not pass: but if it should have this consequence, I do maintain it to be the most formidable and highly dangerous measure that ever was pursued; for it directly tends to the ruin, and even annihilation of the present landed interest of England. Of what importance is it to Englishmen, that the price of land in England should be raised, to this end only, that by this advance of the price the people may be tempted to throw those lands for ever into the hands of the Jews? The present English generation, who have now possession of the landed estates of England, are for once, indeed, to have the insidious advantage of being bought out of them at an advanced price: but nationally they and their posterity, for ever after, are to be deprived of their inheritances here, and the Jews are to remain for ever the landholders of Great Britain, and for ever after to enjoy our titles to this kingdom. In whatever degree this Bill is to operate by the sale of our land to Jews, it

> operates more or less to turn the tables upon the Christians in favour of the Jews, — to put the Jews upon the ground of the English, and the English upon the present footing of the Jews. And suppose this Bill should only have an extensive operation of this sort, which it must have, and not an universal operation which it may have in length of time, yet great estates in all the counties of England will of necessity fall, and that very soon too, into Jewish hands, then let me ask, whether it is possible that great estates should not give great influence? Let me follow it with another question, whether great influence, in whatever hands, will not be called upon to exert itself by the ministers of this country in all future elections? Let me pursue it farther with a third, whether this influence so acquired, so called upon to exert itself, will not be exerted?[37]

From the convincing speeches of the leaders of the Opposition, Sir Edmund Isham, Sir John Barnham and the Earl of Egmont in the House of Commons, it is plain that all three quite clearly saw the Jewish danger threatening their country. These three men describe the Jews as a parasitic, non-assimilable element in the English nation. They describe the Jews as being averse to manual labor and as being exploiters of English trade. They deny the assertion that the Jews are the promoters of trade, they prove that the Jews accumulated their wealth by exploiting the nation, and by speculation, brokerage and usury. Because that had placed the Jew in the position of "indispensable middle man and broker" in trade, they had unnecessarily increased the prices of goods. By this byway of "middleman trade", step by step, the Jews tried to get control of all English trade and also to control prices, to corner all English business and to degrade Englishmen into the position of second-class handymen, who were only good enough to serve in the capacity of common labourers in a Jew-controlled Great Britain.

From the speeches of the three Opposition leaders in the House of Commons, it is quite plain that they realised that the Jews would one day be the absolute masters of the British Empire. Already the Jews aimed at gaining possession of large estates, and in doing so to supplant the landed gentry. In penetrating warnings, the leaders of the Opposition, as the true parliamentary representatives of the English people, pledged themselves to defeat these Jewish efforts. In vain they pointed out the dangers which would result from these new Jewish attempts to conquer England. Already the power of Jewry and its work behind the scenes in Parliament was too pronounced. In vain, the three Opposition leaders pointed out the enormous debt into which the Jews had plunged the English nation and that these same Jews, through the rights which they would obtain by the adoption of the Naturalisation Bill, would increase their power to such a degree that they would ruin the whole kingdom and place themselves upon the Throne as the rulers of England. In vain these representatives of the people opposed the endeavour of the Jews to turn England into a plutocratic State. Their prophetic words fell upon deaf ears in Parliament.

37 *The Parliamentary History of England*, Vol. XIV. pp. 1418-1431. Transcriber's note: Quotations reproduced verbatim from original source (pp. 1424-1426).

V.

In spite of the convincing speech of the Earl of Egmont in support of the Opposition's Amendment Act, the Bill was defeated by 96 to 55 Votes. Thereby the Naturalisation Bill became law. But Pelham's government had not reckoned with the English nation. The steamroller methods used by the English Parliament with regards to the Naturalisation Bill led to a national disturbance in England in the 18th century.[38] In London and the Home Counties, resentment made itself felt through pamphlets, petitions from trade fraternities, petitions from judges, mayors and councillors to their respective members of Parliament, both to the House of Commons and the House of Lords. The English people saw through the Jew's game and recognised the fact that their Prime Minister was open to bribes. Demonstrations against the Naturalisation Bill took place in the streets of London. The clergy were attacked on account of their pro-Jewish attitude. The whole of the English press expressed itself in articles against the law, which was directed against the interests of the English nation.

From the series of anti-Jewish petitions to politicians and members of Parliament, there are three worthy of being mentioned: A petition of the grand jury of the county of Essex, dated August 15, 1753, addressed to "Knights of the Shire" Sir John Abdy**,** Bart. and County Sheriff Wm. Harvey, Esq.; another petition from the sheriff and grand jury addressed to Sir Robert Long and Edward Popham, representatives for the county of Wiltshire, at the Summer Assizes at Salisbury, dated August 2, 1753; and a third petition from the town of Reading.

The second petition appeared in the "London Evening Post" and the country newspapers as well as in The Gentleman's Magazine.[39] From this petition of the Sheriffs and the Grand Council of the County of Wilts, we give the following extract:

> Its surprising that any man, who calls himself a Christian, should be so fond of naturalizing these *Jews*, who are the only avowed enemies to the Christian religion. The *Heathens* are infidels from ignorance: but the *Jews* are so from their obstinacy and perverseness: They were the people who crucified our blessed Saviour, and have, ever since that time, been the most violent persecutors of all those who believe in him and his doctrine: These are the people on whom God has entailed the most dreadful of curses: The prophecies relating to them have been verified, their temple destroyed; they have been dispersed over the face of the whole earth, and are, at this day, wanderers and vagabonds, having no settled habitation in the world: What then can we expect, if we do all in our power to defeat those prophesies, to take off this curse? May we not with reason, apprehend that we shall draw upon ourselves the resentment of Almighty God for our endeavours to establish the body politick of the *Jews*, in the same manner as *Julian* the Apostle did for his presumption, in attempting to rebuild the temple of *Jerusalem*?

38 Hertz: *British Imperialism in the Eighteenth Century*, p.66.

39 *London Evening Post*, 7 August, 1753. Country newspapers, August 1753. *The Gentleman's Magazine and Historical Chronicle*, 1753. Vol. XXIII, Issue 10, p. 467-468. Transcriber's note: Quotation above is a verbatim reproduction from *The Gentleman's Magazine*, a slightly more extended version than that of the original Aldag text. Researchers may also be interested to know that among these petitions reproduced by said magazine (pp. 467-472), there are also examples from Taunton and Cirencester.

> The inveterate enmity of *Jews* to Christians, their incorrigible insolence in every dawning of prosperity, their violences, usuries and oppressions practised in former times, in *Germany*, *France*, *Spain*, *Portugal*, and here in *England*, afford us sufficient grounds to apprehend their return to the same diabolical practices of their forefathers. Their admission among us, we foresee, will be attended with riot and confusion: This was the case under our former kings. They were deservedly banished for ever out of this kingdom in the reign of *Edward* the first; and one of the many reasons given for their banishment was, *That they had fleeced his majesty's subjects to the bone*. So desirous were the people of *England*, at that time, to get rid of these oppressors, that the parliament granted to the king a fifteenth, in consideration of having expelled the *Jews*. Let us not so degenerate from our ancestors, as to take these serpents into our bosoms; but let us rather exert ourselves as becomes true Christians and true *Britons*, to defend our laws, religion, and liberties, from being trampled upon by *Jewish* or foreign tyranny.

In the petition of the grand jury of the county of Essex we find the following:

> The *Jews* have been zealous persecutors of Christianity from its infancy; and, where their power fell short of their malice, their instigations have prevailed on those, to whom their sceptre was departed, to execute their most wicked purpose: Their inveteracy to Christians, of all denominations, still continues.
>
> They stand branded in history with being rebellious subjects, faithless allies, and treacherous vassals; with pillaging provinces and kingdoms, where they have been farmers of the revenues; with being insolent on the least prosperity, and vindictive under chastisement.
>
> They became justly odious to this nation in former times, by diminishing and altering our coin; by their extortions, usuries, and enormous crimes. At length a statute was made only for putting a stop to their usury; and this amounted to a total expulsion: They departed the kingdom, which was no country for them, when they could no longer oppress (by their daring method) with impunity.
>
> It has been said, we are to reap great advantages from the naturalization of wealthy *Jews*, by the increase of our commerce, and the riches they will bring into the kingdom: But can it be imagined that, when they shall become proprietors of great estates in land, (an event, we fear, not very remote) they will any longer apply themselves to trade and correspondencies? They will rather set themselves down in the enjoyment of their fortunes, and propagate their impieties by all the influence which their ample possessions must naturally give.
> These considerations, gentlemen, added to their horrid blasphemies, too shocking to repeat; their vices and immoralities, too many to be enumerated, have moved us earnestly to desire, you will use your utmost efforts to procure a speedy repeal of the late act in favour of the *Jews*; or, if that cannot be effected, to *prevent its progress* and consequences, as the properest means of preserving our religious and

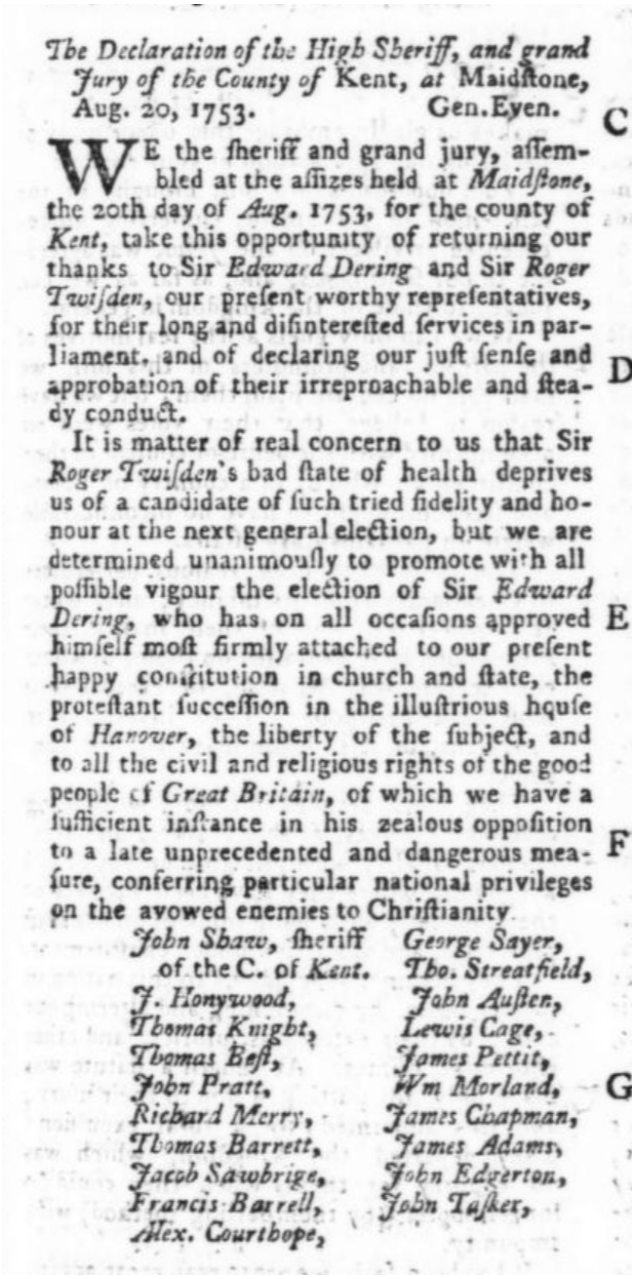
civil establishment, and continuing the tranquility we have enjoyed under the government of our present most gracious sovereign.[40]

The Reading Journal of October 8, 1753 printed "*An Address from the Mayor, Alderman, and Burgesses of Reading, in Council assembled, the 29th Day of September 1753, to the present worthy Candidates that offer themselves to be their Representatives in Parliament at the next general Election*." The following is an extract from this address:

> We need not point out to you the many grievances we labour under; the burthen [burden] you sustain in common with the rest of your fellow subjects must make you truly sensible of them: But what we think ourselves bound in duty (as Christians) to take notice of, is, the late act of naturalization of the *Jews*.
>
> This step, so unexpected, has greatly alarmed the whole nation, and put us upon following the laudable examples of others in delivering our sentiments concerning it: And altho' we shall always pay a due obedience to the legislature, in strictly observing whatever shall become a law, yet we think, as *Englishmen*, we have a natural right to speak our minds, when we apprehend or see any grievance that may effect either our holy religion, or the present happy establishment: And therefore as you are friends to both, 'tis hoped you will publickly declare your dislike to that act; and that you will not only use your utmost endeavours to get it repealed, but to oppose any subsequent bill in favour of any one of the *Jews*.
>
> To enumerate all the massacres and persecutions of the *Jews* upon the score of religion, the many extortions and cruelties arising from their usury, and the treasons and conspiracies from their covetousness, would be an endless task, and in great measure a repetition of what has been already published upon this occasion: And therefore we think it needless to trespass any longer upon your patience, by setting forth the many inconveniences and ill consequences attending this act; resting assured that (whichsoever of you are chosen our representatives) you will act agreeable in the high opinion we have of your great abilities and good conduct.
>
> Richard Clarke, *Town-Clerk.*[41]

40 *Gentleman's Magazine*, 1753, Vol. XXIII. Issue 10, pp. 467-468. Transcriber's note: Quotation is reproduced verbatim from this original source, and more extensively than in the original Aldag text.

41 a) *Gentleman's Magazine*, 1753, Vol. XXIII, p. 469. b) *Reading Journal*, Oct. 8, 1753. Transcriber's note: Quotation reproduced verbatim from the *Gentleman's Magazine*, which itself reproduces the Reading Journal.



The Declaration of the High Sheriff, and grand Jury of the County of Kent, *at* Maidſtone, Aug. 20, 1753. Gen. Even.

WE the ſheriff and grand jury, aſſembled at the aſſizes held at *Maidſtone*, the 20th day of *Aug.* 1753, for the county of *Kent*, take this opportunity of returning our thanks to Sir *Edward Dering* and Sir *Roger Twiſden*, our preſent worthy repreſentatives, for their long and diſintereſted ſervices in parliament, and of declaring our juſt ſenſe and approbation of their irreproachable and ſteady conduct.

It is matter of real concern to us that Sir *Roger Twiſden*'s bad ſtate of health deprives us of a candidate of ſuch tried fidelity and honour at the next general election, but we are determined unanimouſly to promote with all poſſible vigour the election of Sir *Edward Dering*, who has on all occaſions approved himſelf moſt firmly attached to our preſent happy conſtitution in church and ſtate, the proteſtant ſucceſſion in the illuſtrious houſe of *Hanover*, the liberty of the ſubject, and to all the civil and religious rights of the good people of *Great Britain*, of which we have a ſufficient inſtance in his zealous oppoſition to a late unprecedented and dangerous meaſure, conferring particular national privileges on the avowed enemies to Chriſtianity.

John Shaw, ſheriff of the C. of *Kent*.
George Sayer,
Tho. Streatfield,
J. Honywood,
John Auſten,
Thomas Knight,
Lewis Cage,
Thomas Beſt,
James Pettit,
John Pratt,
Wm Morland,
Richard Merry,
James Chapman,
Thomas Barrett,
James Adams,
Jacob Sawbridge,
John Edgerton,
Francis Barrell,
John Taſker,
Alex. Courthope,

Specimen page from *The Gentleman's Magazine and Historical Chronicle*, Vol XIII, 1753, giving the declaration of the high sheriff, and the grand jury of the county of Kent, August 20, 1753, against the Naturalisation Bill.

It is perfectly plain that the English nation knew its Jews. That is why it was roused to a state of indignation amounting almost to revolt against the manoeuvres of its corrupt and, even at that time, already Jew-controlled government.

The representatives of the county corporations and the boroughs of the British kingdom, the grand jury of the county of Wiltshire, the sheriffs, mayors, and councillors, all stressed the misdeeds of the Jews. They mention as characteristic: the vice of the Jews, their avarice, covetousness, cruelty, vengeance, indelicacy, brutality and immorality. They charge them with extortion, with clipping the coinage and other crimes. They accuse them of amassing fortunes by dishonest means, of plundering whole provinces and kingdoms, and of treating the natives of such countries with great brutality. They point out that the Jews are a revolutionary element, that they stir up agitation

and unrest. They prove to the English statesmen that the Jews are “rebellious subjects, faithless allies and treacherous vassals”, that they instigate treachery and hatch plots, and that the English nation lived in great fear that they would be delivered up to Jewish tyranny.

Be it remembered that these accusations are levied against the Jews by the representatives of a grand jury. Could there possibly be a fraternity more competent of raising these objections? How often did this grand jury not have to deal with Jewish crimes and criminals? How many times did not other juries have to do the same?

One thing must, however, be said at this stage: The English nation knew its Jews! It still maintained a healthy instinct and therefore resisted the Jewish penetration and the ever-increasing development of the Jewish power with all its might. The fight of the national-minded English people against plutocracy now entered upon its decisive stage.

VI.

But not only the London corporations and the counties protested against the Jewish Naturalisation Act, every speech of the Opposition in the House of Commons against the law was commented upon in many pamphlets in the towns and in the country. Dating back to that time there are no less than 60 anti-Jewish pamphlets still in existence.[42]

The dignitaries of the High Church, who had supported the Bill in Parliament, fared even worse:

> The bishop of Norwich was insulted for having voted for it, in several parts of his diocese whither he went to confirm; the boys at Ipswich in particular calling out to him for circumcision, and a paper being fixed up to one of his churches, that the next day being Saturday, his lordship would confirm the Jews, and the day following the Christians.[43]

In the pamphlets, many weighty arguments against the Jewish Naturalisation Act were presented. It was, for instance, suggested that:

> the Jews would become so numerous as to exclude Protestants from all offices, trades, and professions. Rich Jews, it was feared, would settle in the country, purchase all the estates, and influence elections. They would even become members of Parliament, and perhaps attain to still higher office. On the other hand, poor Jews would flock into England to such an extent that they would deprive the natives of all means of earning a livelihood, and would introduce such a mass of pauperism as to impair the resources of the country, and seriously increase its taxation. These same Jews would endanger the constitution of the

42 *The Jewish Chronicle*, April 6, 1906, p. 24.

43 a) *Hardwicke Papers, Parliamentary History of England*, Vol. XIV, p. 1431. b) *Coxe’s Memoirs of the Pelham Administration*, Vol. II, p. 290. Transcriber’s note: Quotation reproduced verbatim from *Parliamentary History*.

> Church and State, and would increase in number and wealth to such an extent as to make their own customs universal in the land, and establish Judaism as the fashionable religion of the English. […] It was suggested that all the rich Jews in the world would come to England, set up a Messiah and start a revolution.[44]

These words come from the Jewish historian Albert Hyamson, who delivered a paper entitled "The Jew Bill of 1753" to the Jewish Historical Society in 1906. On the same topic of the critics of the Bill, Hyamson went on to say:

> Another writer drew a terrible picture of the evils that were about to befall the country in the consequence of the Act. After a lengthy recapitulation of the varied vices attributed to Jews from time to time, the author proceeded to detail a selection of blood accusations. In passing, he compared the attitude of the Jews at the period at which he wrote with that of their ancestors towards Hamor ben Shechem. The Jews, he feared, would soon gain control of the estates, and "both by their Money and Sway among their Tenants be able to carry many *Elections* for *Parliament-men*, if not get into the House themselves". "Would not a Christian," he asked, "be overawed frequently by a *Jew* Justice of a Peace? And might it not be feared that, in future Ages, some of these *Israelites* might buy themselves a Place too near the Throne? And if an artful *Rabbi* should spirit his Nation up with the Expectation of a future *Restoration* of the *Jewish* Kingdom, as History informs us has been often done, who would be able to defend the Crown itself from a People, that have in all Times and Places, where the least success has buoy'd 'em up, left Examples of their imperious and rebellious Spirit?"[45]

In an open letter to Sir John Barnard, an antagonist of Jewish naturalisation wrote that, if Parliament did not soon repeal this law, it would not be many generations before it would have to be acknowledged what good use the Jews had made of this privilege granted to them. The "wandering, destitute, unsettled People" would then be blessed with vineyards and olive groves, and would "enjoy the choicest Sweets of the Land of *Canaan*", while becoming nobles and favourites of the Crown.

The anonymous writer then goes on to say:

> Shall we, Sir, purely to satiate the Avarice, maintain the Luxury, and defray the Debts, of a few particular extravagant overweening Persons, foolishly Part with our Birthrights, and shun the Blessings which our Fathers designed for our Inheritance! Shall we tamely resign our Rights and Privileges, the very Essence of our happy Constitution, our dear-bought Liberty, which our Progenitors many of

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44 *The Jewish Chronicle*, April 6, 1906, p. 24. Transcriber's note: This extract is an exact reproduction of Albert Hyamson's words as printed in the JC, Hyamson himself citing William Romaine's 1753 *An Answer to a Pamphlet* as his source for this part of his paper. Note that the ellipses are present in the original article.

45 a) *The Jewish Chronicle*, April 6, 1906, p. 24. Transcriber's note: Quotation reproduced verbatim from Hyamson in the JC, who himself cites verbatim from *An Appeal to the Throne* by "Britannia" (London, 1753).

> them purchased at the Expence of their Lives, which their Successors so vigorously maintained and asserted in despite of all opponents, and the many strong Trials to deprive them thereof? Shall we, their lawful heirs, squander away this glorious freedom, and, like idle Boys, in wanton Sport, give away that which was so dearly bought, to a People whose Country and Habitation are destroyed by the command of their offended God […] ?[46]

The gem of the whole collection of anti-Jewish pamphlets of this period is undoubtedly "Seasonable Remarks on the Act lately pass'd in Favour of the Jews; containing Divers Weighty Reasons for a Review of the said Act". In this pamphlet it was argued that Parliament, through such favouritism to the Jews, as was expressed in the Naturalisation Law, would bring about a state of affairs that "will, perhaps, *in due time*, proceed to oblige *great numbers* of *poor Natural-born* Christians, to work even harder than they do at present for their necessary subsistence". It was further suggested that Jewry, by reason of the undoubted antiquity of Judaism, would have the right to claim that their religion be accepted as the State religion. It reads literally:

> It is demonstrated by those who are best skilled in political Arithmetic, that the Number of *Jews* that are known to be dispersed in the different Parts of the World (exclusive of the ten Tribes, who, when they hear of this Act, will undoubtedly discover themselves and take Advantage of it) is more than sufficient to occupy all the Lands, Houses, etc., in this Kingdom. And since it is no less evident that they are possessed of a Fund more than sufficient for the Purchase of them, it is apprehended that all or at least the greatest Part of them will endeavour to be naturalised in the next Session of Parliament, in order to make the valuable Purchase above-mentioned.[47]

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How the English nation foresaw Jewish Domination.

This picture is taken from a pamphlet printed in 1753, i.e., at the time of the bitter struggle of the English nation against the ever-growing penetration of the Jews into England. The statue of Queen Anne has been thrown from its pedestal, and that of Sampson Gideon**,** leaning on the Ten Commandments, and with the Queen's crown on his head, raised up in its stead. This is how the pamphleteers saw how the matter would be, a hundred years later, in 1853. They therefore foresaw the domination of England by plutocracy, embodied in the person of the Jew Sampson Gideon in 1753. For what was the position in England about a hundred years later? A descendant of the Jew

46 *The Jewish Chronicle*, April 6, 1906, p. 24. Transcriber's note: Quotations reproduced verbatim from Hyamson, who himself cites verbatim the 1753 pamphlet addressed to John Barnard: *A Letter to the Worshipful Sir John Barnard, Knt.*, (pp. 14-15), although said title is not given in his article. As a result, Aldag's text has been updated to reflect the fact that the pamphlet writer was not "Britannia", as per Hyamson, but an anonymous writer who did not even use an initial or pseudonym to indicate authorship.

47 *The Jewish Chronicle*, April 6, 1906, p. 24. Transcriber's note: All quotations reproduced as per original source.

Sampson Gideon, H. C. F. Childers, became Gladstone's Chancellor of the Exchequer, and in 1868 the Jew Disraeli became Prime Minister of England.

It is also interesting that the pamphleteers chose to use the statue of Queen Anne, in front of St Paul's Cathedral, for their cartoon. The Jew's in Cromwell's time tried to purchase St Paul's Cathedral from the English government, for the sum of 500,000 pounds, for the purpose of converting it into a synagogue. (Robert Monteith of Salmonet: "The History of the Troubles of Great Britain", London 1739, p. 473; also, "Anglia Judaica: Or the History of Antiquities of the Jews in England" by Tovey, (James Fletcher, Oxford, 1738).

"A SCENE OF SCENES OF THE YEAR 1853."

One of the numerous satirical prints issued at the time of the "Jew Bill" controversy (1753), indicating the artist's conception of events as they would be a century later. The scene is outside St. Paul's. It will be noticed that the statue of Queen Anne is cast down and that of Sampson Gideon raised in its stead.

[*Reproduced from the unique Collection of rare contemporary Engravings in the possession of Mr. Israel Solomons.*]

Transcriber's note: Mr. Israel Solomons, who lent the above print to the Jewish Chronicle for reproduction (printed in the April 6, 1906 issue), wrote the paper "Satirical and Political Prints on the Jews' Naturalisation Bill, 1753" [Transactions of the Jewish Historical Society of England, Vol. 6 (1908-1910), pp. 205-233] which gives the following description for the image above (p. 226):

*13. A Scene of Scenes for the Year 1853 [1753?].

The statue of Queen Anne outside the west front of St. Paul's Cathedral lies in fragments on the ground and a figure clad in the robes of an English Peer has been placed in its stead; the pedestal is inscribed "The Most Noble Sampson Noedig [Gideon] D —— of ——; his right elbow placed on the Tables of the Law [Ten Commandments]. On the right a man [Sir Crisp Gascoyne, a brewer, and opponent of the Jews Naturalization Bill] stripped to the waist and manacled to the rear of a brewer's dray containing barrels marked "G——ns Intire Butt Beer," is being flogged; he exclaims "I will be circumcised." Four men are engaged in pulling down the pillars of a building [Mansion House]; a Jew looking on says, "Down with this Vertue Hall to prevent future Mischief"; this no doubt alludes to the opposition of the City to the Bill. On the left a figure seated in a chair [Sir William Calvert, a brewer, and a great advocate in favour of the Naturalization of the Jews] is being circumcised, several Bishops and Judges who had supported the measure are looking on and impatiently awaiting their turn; the operator exclaims "Have de Patience I will do all." Sir William says, "All these drink of my beer." In the foreground a figure (a clergyman or lawyer), apparently an opponent of the "Jew Bill," exclaims, "I spoke Sir only Law and Justice." He is handcuffed and followed by a mob of Jews with staves in their hands, who reply, "We have a Law and by that Law you die, away with him, away with him." The squib is an idea what the Jews, it was supposed, would do should the Naturalization Bill become law.

Reproduced in the *Jewish Chronicle*, April 6, 1906.

[7½ × 13 in.

In the same pamphlet, the wandering Jew was described in the following manner:

> There is, it is well-known to the Learned, a certain Person, commonly and emphatically stiled the wandering Jew, who although already upwards of 1,700 Years old, is, however, sure of living several hundred Years longer, **indeed quite up to the very Time in which not only this, but all the other Nations in the World are to become Vassals to him and his Brethren**. Now if this strange old Vagrant should chance to be tired of his present pedling way of Life, and choose to take advantage of this Act (which by the by it will be impossible to prevent, as he is not personally known to any one Man now living) what alas! may not be apprehended from a Man in his extraordinary Circumstances? From one who must have acquired such a prodigious Knowledge of the World, who is probably possessed of immense Sums, under a thousand different Names, in all the public Funds and Bankers Hands in Christendom, and whom it would be quite ridiculous to think of hanging, or even imprisoning, if he should be guilty of the most treasonable and detestable Practices. Short-sighted People may indeed imagine that the Vagrant kind of Life to which he is condemned effectually secures us from all Danger with regard to him; as if, after he was possessed of half the landed Estates in this Kingdom, he would not be full as much at liberty, as any of our present Nobility and Gentry, to ramble all over the World, or, if he should not choose to cross the Water again at his Time of Life, to be at least perpetually moving about from one Place of public Diversion to another.[48]

48 *The Jewish Chronicle*, April 6, 1906, p. 24. Transcriber's note: Quotation reproduced exactly as appears in the JC, including the choice of bolding.

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Up to this time it had only been the recognised Corporations that opposed the granting of citizenship to Jews, but now the English nation itself gave expression to its indignation against the Jews by numbers of pamphlets. In all these pamphlets the same fears are expressed. The English nation very clearly sees a time coming when the Jews, against whose expansion, facilitated by the passing of the Naturalisation Law, there is now no more barrier, will take complete possession of England. It sees the day coming when the Jews will be members of Parliament and in this way use their political influence to the detriment of the English nation. With the natural, healthy instinct, which the English nation then still possessed, it sees the time coming when the Jews will secure positions too near the Throne, and when they will even dominate the Throne itself. The English nation at that time still possessed a healthy instinct, although Jewry made use of Puritanism, chiefly based on the Old Testament, to work on the religious feelings of the people. How great this influence already was is best seen from the attitude taken by the higher Clergy of the Church as regards the Naturalisation Law. The English nation feared that the Jews would one day convert the British Empire into a Jewish Empire, and that the Jews would be successful in making vassals of every other nation. We hear the warning voice of the anti-Jewish Englishmen of the 18th century speaking with unmistakable clarity.

How great the bitterness of the English people was at that time, we best see from the fact that they do not hesitate to attack the dignitaries of the Church. In this campaign regarding the Naturalisation Law, the higher clergy fought for the passing of the law and were therefore on the side of the Jews, while the lesser clergy took the field in defence of the nation and were against the Jews. We therefore see that the dignitaries of the High Church, who today are the most enthusiastic protectors of the Jews, are merely following an old tradition.

VII.

The Opposition among the Parliamentarians and the wave of indignation in the English nation made such an impression upon the government that it saw the necessity of introducing a Bill, according to which the Naturalisation Law was to be repealed. Immediately after the opening of the new session on November 15, 1753, the Duke of Newcastle, brother to the Prime Minister Henry Pelham, presented the Bill for the repeal of the Act to the House of Lords.[49] Parliamentarians and ministers feared losing their seats, as in 1754 the customary general election was due. The members of the House of Commons and the House of Lords were aware of the anger and resentment of the people with regard to the Jewish policy of the government and had to reckon with the fact that they would not be re-elected at the next general election.

Thomas Secker, Bishop of Oxford, Robert Hay Drummond, Bishop of St. Asaph, and the Earl of Hardwicke, the Lord Chancellor, spoke in defence of the Jews. Earl Temple also championed the

49 *Coxe's Memoirs*, Vol. II, pp. 291, 467, 483, 484, 485.

Jews and protested against giving in to the dictates of the mob, and appealed to the lords to oppose the prejudice of "the very lowest of our people."[50]

The Bill, after having passed the House of Lords, was introduced into the House of Commons. There, on Nov. 26, 1753, the Earl of Egmont once more addressed the House. The following extract from his speech, in which he attacked the Jew-friendly members, is of special interest:

> They [the people] do not complain of the synagogues which the Jews, by a suspension of the penal laws relating to religion, are allowed to have openly and avowedly in London: they do not complain of the fine houses and gardens which the Jews, by a suspension of the penal laws relating to aliens, are allowed to possess: nor have the people as yet begun to complain of the land estates which some Jews have of late purchased. But I would advise the Jews, and other Dissenters, too, to be satisfied with the indulgence they now meet with; for if the people should once begin to think that, by this indulgence, the established church may at last be in danger of being overturned and persecuted, a real high-church persecuting spirit will take hold of them; for in all countries, and as much in this as any other, the spirit of the people is but too apt to fly from one extreme to another. […]
>
> If the people be really in the wrong, Sir, they will sooner, and more probably find it out, by your leaving them entirely to their own serious consideration, than by your positively insisting upon it, that they have been imposed on […].
> […]
>
> But, Sir, religion was not the only objection which the people had against this act for permitting the Jews to be naturalized: […] they also judged, and rightly judged, that if, in pursuance of this act, a great part of the riches and lands of this kingdom should come to the possession of the Jews, it might be of the most dangerous consequence to our constitution.[51]

In another part of his speech the Earl of Egmont denied the statement made by the supporters of the Jews, that the Jews would bring money into England to be expended for the good of the nation.

Against the statement made by many supporters of the Bill, that much wealth would be brought into the country, the Earl argued in the following words:

> … the maxim which I find has of late been unexceptionally adopted by a great party among us: the maxim I mean is, that money does all things, and that therefore the bringing of money into the nation is to be preferred to every other

50 *The Parliamentary History of England*, Vol. XV, pp. 92 – 94 and Vol. XV, pp. 99—103. Transcriber's note: Quoted element reproduced verbatim from original source (p. 94).

51 *The Parliamentary History of England*, Vol. XV, pp. 155 – 159. Transcriber's note: Quotation reproduced verbatim from original source (pp. 156-157, 158).

> consideration. But I wish that those gentlemen would reflect upon another maxim, I believe much less exceptionable, that money is the root of all evil; for whoever does reflect upon this, will be against bringing any money into the nation that may probably be hereafter employed against us.[52]

The Bill, in which the Jewish Naturalisation Act was repealed, was passed by the House of Commons on December 20, 1753, and received the royal assent.

To what extent the people had been aroused by the emancipation efforts of the Jews, and how clearly they had recognised that important politicians had been bribed by the Jews, is evident from the songs that were sung in the streets of London, and from which we quote one or two verses:

> But Lord, how surpriz'd when they heard of the News,
> That we were to be servants to circumcis'd Jews,
> To be negroes and slaves instead of *True Blues*,
> *Which nobody can deny*.[53]

> Our Rulers have dar'd the Decree to revoke,
> Which was in *Judea* so frequently spoke,
> T'incorporate with us that fugitive Tribe:
> But, what is it *Britons* won't do for a Bribe?
> *Sing Tantararara*, Jews *all*! Jews *all*![54]

In the liberalist, historical account of events, the cause of this indignation of the English people, which arose from a healthy instinct of self-preservation against the Jews, has naturally been misrepresented and belittled. The best proof of this is seen from the *Memoirs* of the well-known historian and member of the House of Commons, Horace Walpole.

The following is the opening paragraph of the section of Walpole's *Memoirs of the Reign of King George the Second* (London: Henry Colburn, 1847, Vol. I, pp. 357-358) which deals with the repeal of the 1753 Naturalisation Act:

> The English Parliament, which opened on the 15th of November, was employed till the end of the year in an affair which showed how much the age, enlightened as it is called, was still enslaved to the grossest and most vulgar prejudices. The year before an Act had passed for naturalizing Jews. It had passed almost without observation, Sir John Barnard and Lord Egmont having merely given a languid opposition to it, in order to

52 *The Parliamentary History of England*, Vol. XV, pp. 155 – 159. Transcriber's note: Quotation reproduced verbatim from original source (p. 156).

53 *Jewish Chronicle*, April 6, 1906, p. 24. Transcriber's note: For reference, Hyamson gives the ballad title, and other (obviously humorous) details of the title page, as "The Jews' Triumph: a Ballad. To be Said or Sung to the Children of Israel, on all popular occasions, by all Christian People. London: Printed for Isaac Ben-Haddi, in Fleet Street."

54 *Jewish Chronicle*, April 6, 1906, p. 24. Transcriber's note: This is the opening verse of the ballad "The *Jews* Naturaliz'd; or the *English* Alienated" (Hyamson, *ibid*). The ballad's closing lines are: "*Such actions as these most apparently shews*, / *That if* Jews *are made* English, *the* English *are* Jews." (*Gentleman's Magazine*, 1753, p. 346).

> reingratiate themselves with the mobs of London and Westminster. The Bishops had honestly concurred in removing such absurd distinctions, as stigmatized and shackled a body of the most loyal, commercial, and wealthy subjects of the kingdom. A new general election was approaching; some obscure men, who perhaps wanted the necessary sums for purchasing seats, or the topics of party to raise clamour, had fastened on this Jew Bill; and in a few months the whole nation found itself inflamed with a Christian zeal, which was thought happily extinguished with the ashes of Queen Anne and Sacheverel. Indeed, this holy spirit seized none but the populace and the very lowest of the Clergy: yet all these grew suddenly so zealous for the honour of the prophecies that foretell calamity and eternal dispersion to the Jews, that they seemed to fear lest the completion of them should be defeated by Act of Parliament: and there wanted nothing to their ardour but to petition both Houses to enact the accomplishment. The little Curates preached against the Bishops for deserting the interests of the Gospel; and Aldermen grew drunk at county clubs in the cause of Jesus Christ, as they had used to do for the sake of King James. Yet to this senseless clamour did the Ministry give way; and to secure tranquility to their elections, submitted to repeal the Bill.

The attitude of this English historian is explained by the fact that he, Horace Walpole, belonged to the same corrupt and Jew-controlled clique of aristocrats as his father Sir Robert Walpole. He was a brother to Edward Walpole, whose mistress was the Jewess Norsa, sister of the Jewess Hannah Norsa, his father Robert Walpole's mistress. Horace Walpole, therefore, was a friend to Jewry and for this reason deliberately misrepresented historical events.

The liberalist English historians of the 20th century have, to a great extent, relied upon such allied sources of information for the exposition of the history of England in the 18th century.

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The English nation was still at that time stronger than the Jews and the government dependent upon them. It emerged from the battle against the Jewish Naturalisation Act as victor. In powerless fury Jewry had to retreat before the sovereign English people; feeling very small, the corrupt Jew-controlled government was forced to carry out the wishes of their subjects. Without being able to defend themselves, the debt-laden English government had to endure the charges of bribery made against them by their subjects. They had to suffer the charge that, by means of the Naturalisation Act, they wished to incorporate Jewry with the English nation. The English people had once more saved the situation. Its leaders in Parliament knew the dangers which threatened the English by way of the Jew. They instructed the public regarding these dangers with great logic and forceful conviction.

It is especially interesting to note that the Earl of Egmont saw quite clearly what a danger international Jewish finance capital meant to the English nation. He knew the curse that accompanied Jewish gold. He knew that this Jewish gold, which would in the future swamp his country, would be used against England, and would become a curse to his people.

The English nation had triumphed once more over the Jews and the corrupt, Jew-controlled plutocracy. But it was to be its last victory. In spite of everything, the Jewish fight for the conquest of England continued unchecked.

VIII.

To the casual observer it would seem that the Jews had suffered a defeat as a result of the repeal of the Jewish Naturalisation Act of 1753. In reality, the influence upon the government of the Jewish clique surrounding Sampson Gideon had become so great that the Jews, in spite of everything, could from this time onward settle in England in ever increasing comfort, and their influence grew stronger from year to year. The cause of their further advance was the Naturalisation Act of 1740, which, although it had been passed without the knowledge of the English people, still remained in force. The Jews could therefore still become British citizens by the roundabout way of the American colonies. Then also, the Jews, having seen with what obstinate resistance the English nation had withstood their immigration into England, changed their tactics. Leading Jews at this time withdrew from the synagogues and converted to Christianity. A typical example of how practical and useful the Jews found these new tactics, is given us by the Jewish leader Sampson Gideon. On May 21. 1754, he withdrew from the synagogue.[55] His influence on Sir Robert Walpole enabled him to procure, by act of Parliament, the manor of Spalding, in Lincolnshire. This Jewish leader arranged for his three children, a son and two daughters, to be baptised. Sampson Gideon, son of Sampson Gideon, was educated at Eton. In 1759, Sampson Gideon *père* obtained a baronetcy for his fifteen-year-old son.[56]

No wonder that every door was open to this crypto-Jew, for not only was the government dependent upon him, not only was Walpole his bondservant, but even the English King, George II, needed the money this Jew could advance.

The Jewish historian Hertz writes the following concerning Gideon:

> Sampson Gideon ceased to attend a synagogue, and brought up his children as Anglicans. An ardent patriot, he offered bounties to recruits when the Seven Years' War broke out in 1756, lent £40.000 to George II 'in his quality of Elector of Hanover,' and on 21st May 1759 obtained a baronetcy for his son, who was then a boy at Eton.[57]

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55 Hertz: *British Imperialism in the Eighteenth Century*, London 1908, pp. 100-101.

56 a) *Jewish Encyclopaedia*, Vol. V, pp. 662-663. b) *Sur Moses Mendelssohn, Sur la Réforme Politique des Juifs: Et en particulier sur la révolution tentée en leur faveur en 1753 dans la Grande Bretagne par le comte de Mirabeau.* Londres, 1787, p. 108. Transcriber's note: Aldag spells Gideon's son's name as 'Simpson' throughout, after the usage in French and German sources, but this has been corrected in this essay to correspond with the native British sources. Similarly, the researcher will note that the name Sampson (for both father and son) is rendered 'Samson' in many of the older English-language sources, including the Jewish Encyclopaedia, perhaps as this was how the financier spelt his own name, although he preferred the 'Sampson' spelling for his son. See Lucy Stuart Sutherland's 'Samson Gideon: Eighteenth Century Jewish Financier', *Transactions of the Jewish History Society of England*, Vol. 17, (1951-52), pp. 79-90 (p. 79, n. 2). *Ibid.* (p. 88) also gives proof that Sampson's son was conferred his baronetcy at the age of thirteen. Geographical and vocabulary errors have also been updated in the main text.

57 Hertz: *British Imperialism in the Eighteenth Century*, London, pp. 100-101. Quotation as per original source.

During the Seven Years' War, and particularly in the years 1758 and 1759, "the great years of the war", the English government almost wholly relied upon Sampson Gideon to raises loans for the state.[58]

That the baptism of all these Jews was merely hypocrisy, merely an attempt to fool the English nation, is plainly seen from the manner in which present-day Jewish historians write about the baptism of Sampson Gideon. As we read in Hertz:

> It is to be observed that he still subscribed secretly to Hebrew organisations, and by his will desired to be laid to his rest in the Portuguese Jews' burying-ground at Mile End, and to be prayed for 'as a Jew and a married man.' Not inappropriately his tomb was adorned by a 'basso reliefo representing the story of Joseph and his brethren.'[59]

How the Jews abused Christianity, for the purpose of obtaining entrance into England and other countries, is seen from the following, and to us, valuable quotation. The Jewish historian Lucien Wolf writes in his famous book *Manasseh ben Israel's Mission to Oliver Cromwell* regarding the English crypto-Jews:

> They left behind them in Spain and Portugal a less scrupulous contingent of their race — wealthy Jews who were disinclined to make sacrifices for the faith of their fathers, and who accepted the conditions of the Inquisition rather than abandon their rich plantations in Andalusia and their palaces in Saragossa, Toledo, and Seville. They embraced Christianity, but their conversion was only simulated, and for two centuries they preserved in secret their allegiance to Judaism. These Crypto-Jews, in their turn, gradually spread all over Europe, penetrating in their disguise into countries and towns and even guilds which the Church had jealously guarded against all heretical intrusion. It was chiefly through them that the modern Anglo-Jewish community was founded.[60]

How close the friendship between Sampson Gideon and the nobility was, is seen from the fact that when Sampson Gideon died in 1762 he left his whole fortune of £580,000 to his son and his two daughters, and to the Duke of Devonshire.[61]

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58 *Jewish Encyclopaedia*, Vol. V, pp. 662/663.

59 Hertz: *British Imperialism in the Eighteenth Century*, pp. 100-101. Transcriber's note: As per original source.

60 Lucien Wolf: *Menasseh ben Israel's Mission to Oliver Cromwell*, p. 12. Transcriber's note: As per original source.

61 Hertz: *British Imperialism in the Eighteenth Century*, p. 95. Transcriber's note: Aldag appears to have used the wrong reference here, as Hertz states that Gideon 'left a fortune of £580,000', but makes no indication of who inherited, or otherwise received, any of this fortune. It is likely the intended reference was that of footnote 62. It should also be stated that, in addition to the expected heirs of his estate, Gideon also bequeathed £2,000 to the Sons of the Clergy, £1,000 to the London Hospital, and £1,000 to the Bevis Marks synagogue (on condition that he be interred in the Jewish cemetery).

A typical example of how arrogant, boastful and offensive the Jews of the 18th century were, how they at heart despised the English nobility, we find in *The History of the Jews in Great Britain* by Margoliouth, who writes as follows concerning the above-mentioned inheritance of the Duke of Devonshire:

> One of the deceased contemporaries wrote as follows to a friend: "Gideon is dead, worth more than the whole of Canaan. He has left the reversion of all his milk and honey, after his son and daughter, and their children, to the Duke of Devonshire, without insisting on the Duke taking his name, or being circumcised.[62]

The son of Sampson Gideon became a member of the exclusive White's Club and became member of Parliament for Coventry.[63] Count Mirabeau writes:

> In 1766 Sampson Gideon married the daughter of Chief Justice Sir John Eardley Wilmot. He was [later] elected Member of Parliament for Coventry, County Cambridge, in which his castle of Spalding was situated.[64]

In 1789 he took his wife's name and became Lord Eardley. His Irish title relapsed after his death in 1824, as both his sons, Sampson Eardley and Colonel Eardley, died at an earlier date. The daughters of Sampson Gideon married Baron Saye and Sele, Sir Culling Smith and Colonel John Walbanke-Childers respectively. Sampson Gideon (Lord Eardley) was a friend of Pitt the Elder and was known in public as Pitt's Jew. When he was raised to the Irish peerage and had taken the name of Lord Eardley of Spalding, it was publicly declared that the English peerage had been insulted.[65]

That the Jewish advance was in no way checked by the repeal of the Jewish Naturalisation Act, the Jewish historians quite frankly admit. They even admit it would not have been possible to develop the British Empire without liberal legislation having been taken on behalf of the Jews. Let us hear what the Jewish historian Hertz has to say on the subject:

> Thwarted though it was by faction, the insignificant Jew Act of 1753 heralded not only the slowly accomplished victory of religious toleration, but the discovery that successful territorial expansion cannot be achieved without some relaxation of the

62 Margoliouth: *The History of the Jews in Great Britain*, London 1851, Vol. II, p. 115. Transcriber's note: Aldag's reading can be judged as somewhat unfair, given that the ethnoreligious identity of the commentator is unknown, nor the intent behind his statement. Indeed, it could just as easily be argued that, outside of the innocent attempt at humour that it likely is, the writer's comment was, if anything, inspired by a vague sense of anti-Semitism.

63 Hertz: *British Imperialism in the Eighteenth Century*, pp. 100-101.

64 Comte de Mirabeau: *Sur Moses Mendelssohn. Sur la Réforme Politique des Juifs: Et en particulier sur la révolution tentée en leur faveur en 1753 dans la Grande Bretagne*. London, 1787, p. 108. Transcriber's note: This is a very "loose" translation of the source, nor is the geographical information of the source correct (Spalding is in Lincolnshire, Coventry was historically in Warwickshire). The Gideons/Eardleys lived in a mansion called Belvedere House, near Erith, Kent – there was a castle on his Spalding estate, but it was a ruin..

65 Francis: *Chronicles of the Stock Exchange*, pp. 88-90. Nichols: *Literary Anecdotes*, IX, p. 642. Nichols, *Illustrations*, VI, pp. 277-284; *Jewish World*, February 1878; Picciotto: *Sketches of Anglo-Jewish History*, (London, 1875), pp. 60-64, 84, 113. *Young Israel*, June 1899. *Dictionary of National Biography*. Hertz: *British Imperialism in the Eighteenth Century*, pp. 100-101.

> principle of race. A great empire is compatible indeed with the assertion of the spirit of nationality, but not with insistence on the letter. The most notable advocates of generosity in 1753 were also pioneers of Greater Britain, and they anticipated in this respect the political genius which secured for Britain Canadian loyalty during the American Revolution and the war of 1812. Indeed this seems to have been the first occasion when the pioneers of Greater Britain expressed the emphatic opinion that the wings of expansion should never be pinioned by any narrow enforcement of racial or ecclesiastical uniformity. Their combination of the practice of liberty with the sense of empire has been one of the eighteenth century's most fruitful legacies to English statesmanship.[66]

Even when the Jews could not accomplish their entrance into the English nation because the people would not tolerate it, they managed so much more effectively to accomplish their aims by furtive roundabout ways. We have seen that they made use of baptism for this purpose. The detailed account of the rise of Sampson Gideon, his wealth, his friendship with English Ministers and English politicians, the account of the rise of his son, who became a member of Parliament and an Irish peer, is here only mentioned as a typical example.

A succession of Sephardic Jewish families made similar successful attempts to marry into the English landed gentry. They attained similar great influence. The English nation in the middle of the 18th century once more withstood the invasion of the Jews, but the nobility was thoroughly beaten. *World-Service* has described how, in 1772, it was found necessary in England to safeguard the English Royal Family against the entrance of Jewish blood, as Jews like the Jewish mistresses of the Walpole clique came to possess unheard-of influence, making the 1772 Royal Marriage Act a necessary barrier against similar impudent advances on the part of the Jews as regards the Royal Family. We learned that the Duke of Gloucester, the brother of George III, had married a granddaughter of the Jew Isaac Norsa from Mantua.[67]

In the same manner as the Jew Sampson Gideon had risen to power, his son, who received the title of Baron Eardley of Spalding, also rose socially. Gladstone's Chancellor of the Exchequer Hugh Culling Eardley Childers was a descendant of Sampson Gideon. Another Jewish ancestor of well-known aristocratic families was Pellegrin Treves, who also belongs to the English Jewish clique of the middle of the 18th century. The descendants of Treves became Christians. Lord Donington, Lord Loudoun and the Duchess of Norfolk were descendants of Treves. Lord Houghton and the Marquis of Crewe are descendants of the rich Sephardic Jew Joseph da Costa of Totteridge. Another Sephardic Jew of the middle of the 18th century, Moses Mendez, counted among his descendants the Earl of Carnarvon. A further Jew, John Braham**,** a singer at the Hanoverian Court, was the ancestor of Lord Carlingford. The descendants of the Sephardic Jew Jacob Israel Bernal

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66 Hertz: *British Imperialism in the Eighteenth Century*, London 1908, pp. 106-108. Transcriber's note: As in original.

67 *World-Service*, VII/5/6, article 14. *B'nai B'rith National Jewish Monthly*, June 1934. Transcriber's note: According to Cecil Roth (*The Jewish Contribution to Civilisation*, London: Macmillan, 1938, p. 151, n.1): "Hannah Norsa's niece, Maria (daughter of Maria Norsa and Sir Edward Walpole) married, first, the second Earl of Waldegrave, and, secondly, the Duke of Gloucester, brother of George III. This match was immediately responsible for the Royal Marriage Act of 1772." However by 1941, Roth is less certain of his facts, describing the Duke of Gloucester's wife as "a reputed daughter of Sir Edward Walpole by Maria Norsa, sister of the actress". Meanwhile, Hyamson, in his 1951 *The Sephardim of England* (London: Methuen, p. 115), states that Hannah Norsa's sister's name was Laura, and that she married Sir Edward Walpole. He repeats that the daughter of this union married the Duke of Gloucester, brother of George III, "who was so annoyed that he had enacted the Royal Marriages Act".

married into the families of the Duke of St. Albans, Lord Lansdowne, Lord Cavendish, Lord Balniel and Lord Cranbourne. At the same time that the English Sephardic Jews were penetrating into the English aristocratic families, the forefathers of Benjamin Disraeli, Earl of Beaconsfield, were becoming prominent. The Duke of Richmond, the Duke of Northumberland and the Earl of Meath were connected with the Ricardo family; Lord Churston, Lord Ludlow and Lord Bledisloe were related to the Sephardic Jewish family Lopez. The descendants of the Sephardic Jewish family of Dr. Samuel Salomon boasts of widespread aristocratic connections. Although we could lengthen this list considerably, we shall content ourselves with the enumeration of the above names.

To what extent the English aristocracy is Judaised, is shown by the striking confession of one of its representatives. The Earl of Crewe, President of the Privy Council, a descendant of the Sephardic Jewess Kitty da Costa, gave a speech at a banquet held on February 5, 1906 to mark the occasion of the 250th anniversary of the Whitehall Conference, in which he said:

> Somewhere about two hundred years ago, I think, my great-great-grandfather married a Portuguese lady of the Jewish race. But the most interesting fact in connection with the alliance is that it enables me to claim, possibly a somewhat remote, but quite authentic, kinship with the most distinguished Englishman of the Jewish race who has lived since the Whitehall Conference — I mean Lord Beaconsfield. I do not know whether the illustrious shade of that statesman ever in these times visits the precincts of Downing Street and Whitehall. If so, he may see some things of which he would not entirely approve, but I hope that he will, for the sake of the reason I have named, cast an indulgent glance over the room occupied by the President of the Privy Council. That fact leads me to make a suggestion. Many of you are, no doubt, aware that books are published indicating the descent of various people in this country from the royal family. Honest citizens study these volumes, and find they are descended from a Plantagenet or even from a Tudor monarch, and their satisfaction at the discovery is only tempered by the fact that hundreds of thousands can boast the same distinction. But my suggestion is this: Some person of leisure with a taste for genealogy should attempt to trace the Jewish descent of what I may call the titled and untitled nobility in this country. Without going quite so far as Mr. Lowell — for it must be admitted that there are men of tolerable intellect and good character with no Jewish blood in their veins — yet that inquiry would come as a revelation to some people of the extent to which English families have been allied with those of the Jewish race.[68]

Here a prominent representative of the English aristocracy, who also is a Cabinet Minister, quite frankly admits the complete assimilation of English Jewry with the English nobility.

Could there possibly be a better proof of the Judaising of the English ruling classes?

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68 *Transactions of the Jewish Historical Society of England*, 1908, Vol. V (1902-1905), p. 293. Translator's note: Quotation as per original source. In the preceding words of his speech (not featured here), the Earl of Crewe also stated that he was married into the Rothschild family.

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We see, therefore, that Jewry understood how to convert the victory of the English people into a defeat for the English people and into a gain for themselves. Jewry accomplished this absolute triumph over the English nation by a change of tactics. Whereas the Jews previously had attempted to obtain the upper hand in England, to a certain extent by constitutional means, by seeking to influence Parliament to pass immigration and naturalisation laws in favour of their friends, they now employed a completely different but even more successful method of accomplishing their ends. They simply had themselves baptised, became Christians, and by this change of front had a greater chance of putting into practice their plans for the domination of England. That this move did not represent an honest conversion to Christianity, but that the Jews in this instance were acting as opportunists, to be able to make use of the advantages it would bring, the Jewish historians Gerald Berkeley Hertz and Lucien Wolf clearly reveal. That this conversion to Christianity was mere hypocrisy is shown by the fact that Sampson Gideon, like all other baptised Jews who had before and after their baptism supported Jewish organisations, was buried in the Jewish cemetery. It is remarkable that the grave of this “Christian” was decorated with a representation of the history of Joseph in Egypt, who, it is well known, was the best friend and adviser of the Egyptian King, and who by his speculations in grain exploited the Egyptian people. Could there be a better symbol, could there be a better parallel than the one between Joseph of Egypt and Sampson Gideon, the friend of Walpole and the financier of the English King? Verily, the Jews in England knew to what extent they were indebted to their leader Sampson Gideon.

It is also interesting that the Jewish historian Lucien Wolf frankly admits that these baptised Jews, these crypto-Jews, were the founders of the modern Anglo-Jewish community.

By becoming Christians, the Jews accomplished to the fullest extent everything they formerly could only partially carry out. The baptism of the New Christians became the starting point for the complete conquest of England by Jewry. Sampson Gideon and his Jewish clique, under the cloak of Christianity and in close cooperation with the English government, now carried on their profiteering racket to their heart’s content. With Sir Robert Walpole’s help, Sampson Gideon succeeded in inducing Parliament to grant him a special dispensation, by which he was conceded the right to own real and land estates.

Sampson Gideon’s son Sampson received the full privileges of the landed gentry and therefore of the ruling classes of England. He was educated at Eton and received a baronetcy at the age of fifteen. He later became member of Parliament for Coventry. The select White’s Club in London accepted him as a member. In 1766, Sampson *fils* married the daughter of the Chief Justice, Sir John Eardley Wilmot. In 1789 he took his wife’s name and was granted the title Lord Eardley of Spalding and was raised to the Irish peerage.

In like manner as his father was the intimate friend of Sir Robert Walpole, so Sampson Gideon *fils* was the friend and adviser of the Jewish bondsman, Pitt the Elder.

How closely Sampson Gideon was connected with the English aristocracy is proven by the fact that the Earl of Devonshire was mentioned in his will together with his son and two daughters. But at heart Jewry despised the English nobility. The word of the Jewish historian, Margoliouth, that the Earl of Devonshire inherited part of Gideon’s fortune, without being required to take the Jew’s name, or being circumcised, is sufficient proof of this fact.

But there was something else that characterised this period of the Jewish penetration of England. We have seen how the Jew Sampson Gideon, having secured influence over the English Government by bribery and corruption, could now go a step further. In 1756, Gideon placed King George II, in his capacity as Grand Duke of Hanover, under obligation by advancing him money. By this act, English Jewry had penetrated through to the very Crown. A further decisive step towards the conquest of England was thereby completed: for once having gained a place in the sunshine of the British Empire, the Jews could not encounter many further difficulties.

Once Jews had been received at Court and had been granted citizenship, the English nobility no longer felt degraded by intermarriage with Jews. Uninterrupted, Jewry's penetration and disintegration of the English nobility continued apace. Uninterrupted, the Jewish invasion of the ruling classes, whose national opposition was broken down, was now continued on a broad basis. After Jewry had in this way succeeded in worming its way into the nobility, it could, from this strong position, carry on its campaign against the English nation. It now began the third stage of its conquest of England. In a period of about 100 years, it had accomplished this. In the reign of Queen Victoria the last resistance of the English nation was broken down. Judah had conquered England. Jewish-English plutocracy was stabilised by the Jews and by the section of the ruling class which was connected to it by ties of blood, which was to be still further extended in the 20th century. Jewish interests and the interests of the Jewish-English aristocracy were now identical. Through this plutocratic system of government, Jewish and British imperialism were firmly welded together. The strong bonds by which the Jews had bound the English nobility to themselves were those of blood relationship and finance capital. Jewish gold now became the undeniable ruler of England. Jewish unscrupulousness and aggressiveness, shady Jewish business methods and speculations, Jewish avarice and greed from now on became the characteristic and the stamp of the ruling class, now to be counted in with the Jews.

These were the corner-stones that were used in building up the British Empire into its present form. These are the foundations upon which it rests.

The Jewish historian Hertz, as we have seen in his writing on the subject, says of the supporters of the 1753 Naturalisation Act that they were the "pioneers of Greater Britain". By this he implies that without the Jews there would have been no British Empire, or that without the Jews the British Empire would not have been capable of existing or developing.

IX.

The foregoing treatise, which forms only a fragment of the history of 18th-century England, shows quite definitely that, even at that time, England was a Jew-controlled state, and that Jewry even then understood how to bring a Jew-controlled government to heel. We see how a small number of Jews among the ruling classes, in conjunction with ministers, bribed by and dependent upon the Jews, were able to use their power to enrich themselves unscrupulously. The Jews of that time succeeded in being raised to the peerage.

But still they could not accomplish the absolute domination of England. The English nation at that time still possessed a naturally healthy instinct. Roused to the utmost indignation, the people set

themselves energetically to resist the Jewish penetration. Against the wishes of the nation, the Jews, aided and abetted by corrupt English ministers, circumvented the immigration and naturalisation laws. In bitter strife against the English nation, the foundation of the plutocratic system of government was laid, which was to be carried out in the 19th Century by the families of Goldsmid, Rothschild, Ricardo and others.

In 1858, Jewish emancipation in England became an accomplished fact. The Jews were granted full citizenship. They could be elected to the House of Commons. In 1868, the Jew Disraeli, who had been raised to the peerage as Lord Beaconsfield, received the highest honour England has to offer: he became the British Prime Minister, and as such administered the fate of England according to Jewish imperialistic ideas. The conquest of England by Jewry, and the plutocratic system of government in England that was bound up with it, became an accomplished fact. British imperialism and Jewish imperialism had become one. Inseverable were the bonds which from now on bound the English nobility by ties of blood to English Jewry; Jewish capitalism was inseverably bound up with British capital. From then onwards the interests of both were identical. They were the identical interests that bound English Jewry to the Judaised English ruling classes in a common destiny. The voice of the English people, the call of the blood, had been stilled. Jewry had conquered England and turned it into a plutocratic state. The Jewish-English dance around the Golden Calf had commenced. Unheard-of wealth was piled up. Anxiously, its small circle of Jewish-English possessors saw to it that no “uninitiated” (i.e, not belonging to the clique) could reap any benefit from it. The favoured few, the Jewish-English ruling class, hermetically sealed the doors against the English nation. For the nation, the time of ever-increasing poverty had dawned. Jewish rule means the death of a nation. Betrayed by its rulers, governed and exploited by Jews, the English nation entered the 20th century, treading the path of suffering.

The Jews continued to climb the ladder to power and might. In 1904 the Jew Rufus Isaacs became a member of the House of Commons. In 1910 he was knighted as Sir Rufus Isaacs and was made Solicitor General, then Attorney General and King’s Counsel. In 1912 he became a minister in Asquith’s Cabinet. In 1913 he became Lord Chief Justice, a position he occupied uninterruptedly until 1921. In 1914 he was raised to the peerage as Baron Reading. In 1915 he became Viscount Reading. In 1917 he went to the United States as a special ambassador. In the same year he received an earldom. In 1918 he went to the United States as Minister Plenipotentiary. In 1921 he became Viceroy of India, and in 1926 he was made Marquis of Reading, the same year that he received the Freedom of the City of London. In 1931 he became Minister for Foreign Affairs and in 1934 Warden of the Cinque Ports. The latter title, brought into being under Edward I, was one of the highest honours the British Empire had to offer. The Warden of the Cinque Ports, warder and governor of the five harbours [Sandwich, Dover, Hythe, New Romney and Hastings], is one of the nobles from whom the king receives the crown. It is to the Warden of the Cinque Ports, during the coronation ceremony, that the king gives his oath.

The Jew Rufus Isaacs was, therefore, favoured with three of the highest honours that it is possible for an Englishman to hold. As Marquis, he held the highest English title which any Englishman not of royal birth can hold. As Warden of the Cinque Ports, he received one of the highest posts of honour which England has to offer, and as Viceroy of India he had the honour of representing King George V himself.

This fact that in a Jew this trinity of three of the greatest honours were combined, proves more than anything else how great the power of Jewry in England had become. It is the best proof that Jewish gold had conquered England.

A certain measure of tragedy is not wanting in the fact that Rufus Isaacs specifically received the title of Lord Reading, as this meant that he bore the name of the town which in 1753, as we have already seen, protested most strongly against the Jews receiving citizenship.[69]

In this connection one remembers that it was a Jew who wished to place the German Imperial Crown on the head of a Prussian king. As speaker of the German Unity Movement in 1849, the Jew Eduard Simson, President of the Frankfurt National Movement, offered the Prussian king Friedrich Wilhelm IV the German Imperial Crown. The acceptance of the German Imperial Crown from the hands of a Jew would doubtless have been of the greatest symbolic value to Jewry. The refusal on the part of the Prussian king prevented Germany from becoming an empire through the grace of Judah.

In the 20th century, the age of technique and industrialisation, Jewry carried out the plutocratic system of government in England to its greatest perfection. Business and profit from now on ruled unchecked within the boundaries of the British Empire. It saw the birth of the English shopkeeper and dealer mentality, which is of Jewish origin, in contrast to the conception of fair dealing in other countries.

Such expressions as: “the Englishman says Christianity, but means cotton” show that the world at large recognised the hypocrisy and mendacity of the English-Jewish shopkeepers and dealers. Sheer avarice and profit became the general guiding principle of the government, which depended upon the Jewish-English plutocratic clique. The profits meant everything, the nation nothing. The English nation was exploited by its Jewish-English finance hyenas exactly as the natives of the English colonies and dominions had been. In those places where work could be done by poorly-paid native labour, there it was done, thereby throwing English workers out on the streets. Dire necessity and poverty of the English workers were the result of this Jewish-English plutocracy. The English nation in the 20th century began to be painfully aware of the curse of Jewish gold.

The well-known Jew-friendly English author Hilaire Belloc writes regarding the conquest of England by the Jews:

> And the Jew pointed to the English State as that one in which all that his nation required of the *goyim* was to be found. He here enjoyed a situation the like of which he could not hope to enjoy in any other country of the world. All antagonism to him had died down. He was admitted to every institution in the State, a prominent member of his nation became chief officer of the English Executive […].[70]
>
> Specially Jewish institutions, such as Freemasonry (which the Jews had inaugurated as a sort of bridge between themselves and their hosts in the seventeenth century), were particularly strong in Britain, and there arose a political tradition, active, and ultimately to prove of great importance, whereby

69 *Gentleman’s Magazine*, 1753, p. 469 (as footnote 41).

70 Reference concerns the Jewish Prime Minister of Great Britain, Lord Beaconsfield, alias Benjamin Disraeli.

> the British State was tacitly accepted by foreign governments as the official protector of the Jews in other countries.[71]

Here an acknowledged English author and friend of the Jews unreservedly admits that England is the country which, according to tradition, comes forward before the whole world as champion of the Jews. How could it be different in a plutocratic state? In the plutocratic system of government in England, we find the real reason for England having today declared war against National Socialist, anti-Jewish Germany.

The English government did not declare war against Germany in the interests of the English people, nor to eventually protect British subjects from possible German acts of aggression, but she declared war solely in the interests of the Jews who control England and in the interests of Jewish-English finance capital which was looking for the first opportunity to break loose, both of which are the acknowledged enemies of every form of National Socialism.

England cannot wage any war in the interests of the English nation, for the English government cannot be considered the representative of its own people, nor does it possess the confidence of the nation. On the contrary, it merely fulfils the task of protecting the immense wealth which is in the hands of the small circle: the Jewish-English ruling class; it further guarantees that this small Jewish-English clique shall increase its enormous capital unhindered.

Today the Jews, as well as the English press, wish to make us believe that the Jewish-English alliance only came into being during the present war, and that it finds its natural cause in the Jewish persecution in Germany, and that the anti-Jewish laws of the Third Reich forcibly drove the Jews to side with England in this war.

This, as we have seen, is not true.

The Jewish-English alliance originated solely and simply through the inseparable bond between Jewish imperialism and British imperialism, and in the fact that Jewish finance capital is identical with British finance capital.

It has its origin solely and simply in the blood ties between the Jews and the English nobility, and the fact that the Jews succeeded in turning England into a plutocratic state.

The Jews did not come into the war as allies of England because Germany had persecuted them, but England declared war against Germany because the English government is the blind obedient servant of Jewish commands, exactly as England is the sworn enemy of all anti-Jewish states and, according to its plutocratic structure, of necessity must be.

The English government declared war against Germany because it is a Jew-controlled government and, as such, represents the Sword of Judah against anti-Judaism and against any form of National Socialism.

The English government declared war against Germany because Englishmen are not the rulers of England; rather, Jewish finance capital rules, and as a result England is a plutocratic state.

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71 *Hilaire Belloc*: *The Jews*, 1922, pp. 223-224. Transcriber’s note: Quotations reproduced verbatim from original source.

Colonel Harry Louis Nathan, M. P., Honorary President of the South-West London Zionist Society, closed a speech with these words:

> If Zion falls, the British Empire falls with it.[72]

These significant words prove that the destinies of Jewry and the British Empire are bound up in each other, inseparably bound, by what has become a Jewish-British plutocracy.

72 *Jewish Chronicle*, January, 27, 1939, p. 29. Transcriber's note: Quotation amended to exactly reflect original source, with the full article reproduced as front cover image of this text. This Jewish colonel was made a hereditary peer (as Baron Nathan) the year following this meeting, and was made a Privy Counsellor in 1946..